

Toto Suharto



# ORGANIC

## COMMUNITY-BASED EDUCATION

**Pesantren Persatuan Islam 1983-1997**

"I like the format in which you lay out a method of examining the material from the standpoint of overall societal interests in Indonesia and how *Persis* regards the world and human responsibilities. I find good range in the use of material, I find sufficient description and depth and I find careful argumentation to make good points and final recommendations...Nice work..."

**Howard M. Federspiel,**

federspiel.1@osu.edu, at Tuesday, April 21, 2009 9:36 PM

**Toto Suharto**

**ORGANIC COMMUNITY-  
BASED EDUCATION  
PESANTREN PERSATUAN ISLAM  
1983-1997**



ORGANIC COMMUNITY-  
BASED EDUCATION  
PESANTREN PERSATUAN ISLAM  
1983-1997



***Organic Community-Based Education:  
Pesantren Persatuan Islam 1983-1997***  
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## ABOUT THE AUTHOR



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**Dedicated to**  
**My late Father, *Carli bin Raban* (1947 - 2012)**

# PREFACE

*Bism Allāh al-Raḥmān al-Raḥīm*

Praise be to Allah who has taught men with *al-Qalam* what they do not know. Blessings and greetings may Allah bestow upon Prophet Muhammad, whose entire life is an example to all Moslems. Blessings and greetings may Allah also bestow upon his family, his friends, and all people who follow his *sīrah* and instructions.

This book is the English version of the book entitled *Pendidikan Berbasis Masyarakat Organik: Pengalaman Pesantren Persatuan Islam*, a revision and adaptation of the author's dissertation in UIN Sunan Kalijaga Yogyakarta Indonesia. The theme of organic community-based education is the main concern in this book given nowadays concept of community-based education is often seen as a sociological *an sich*, which implies a social interaction between the government and the public, in which society, ultimately, remains in a subordinate position vis-a-vis government. This book tries to look at community-based education from another perspective, that is a political point of education; especially critical education. With this perspective, this book dissects what the *Pesantren Persatuan Islam* experienced related to the implementation of education.

Based on Gramscian conceptual framework of hegemony, the author views what has been done by *Pesantren Persatuan Islam*, especially when under the leadership of A. Latif Muchtar, as an educational institution that makes its education policies independently and autonomously. Institutional forms of boarding schools, educational purposes which is based on Islamic ideology, a balanced curriculum (integralistic non-dichotomous) between religious education and general education, as well as self-financing

and non-governmental education fundings, has made *Pesantren Persatuan Islam* as an educational institution that implements the concept of organic community-based education. Unlike the traditional community-based education, which education policies, either in part or in whole, are the adoption and adaptation of government education policy, the organic community-based education tries to apply its education policies independently and autonomously, to escape from the bonds of government educational interest.

For critical education, the concept of the organic community-based education is the embodiment of the democratization of education, in which all education policy is determined by the community, not by the government, because the public is the “master” and “owner” for the convening of education. This is the vital necessity of conceptualizing the organic community-based education, which is to become the owner of the educational community as a whole, without any intervention and government interference in it. The government only assumes the role as a facilitator; implementing what Paulo Freire called as promotionalism, not asistentialism.

The book is made possible through the contributions and helps of many parties. To that end, the author expresses gratitude and appreciation especially to the two promoters of the author, Prof. Sodik A. Kuntoro and Prof. Akh. Minhaji, for the criticisms and inputs during the discussions. The author would also like to thank the examiners, Prof. M. Bahri Ghazali, Dr. Ahmad Janan Asifudin, M.A., Prof. Iskandar Zulkarnain, and Prof. Noeng Muhadjir for the criticisms and corrections, which become important contributions for this book. In particular, thanks to Prof. Howard M. Federspiel for reading the author’s dissertation, and giving some important comments.

The author would also like to thank to the author’s parents, father and mother-in-law, and brothers and sisters, who continuesly pray and support in the long process of completing this work. The author’s deepest gratitude for his beloved wife, Nuning Hasanah, M.IP., and sons, Faza, Fakhri and Little Faiz; thanks for the “smiles”,

which keep the author “passionate” in living this life. Finally, thanks to the Directorate of Islamic Higher Education, Ministry of Religious Affairs, which through *InDIScoW Program (International Dissemination for Islamic Scholarly Works)* has funded this publication. The author hopes that this work be useful for the development of the concept of community-based education in Indonesia.

Yogyakarta, Maret 2015

Toto Suharto



# ACKNOWLEDGMENTS

This book was originally the author's dissertation for his Ph.D. degree (in Islamic Studies) in UIN Sunan Kalijaga Yogyakarta, entitled "Pesantren Persatuan Islam 1983-1997 dalam Perspektif Pendidikan Berbasis Masyarakat". After undergoing processes of revision, adaptation and editing, this book was first published in 2013 in Bahasa Indonesia entitled *Pendidikan Berbasis Masyarakat Organik: Pengalaman Pesantren Persatuan Islam*, which was later published in English with its current title.

During the process of writing this dissertation up to the publication of the English edition of this book, the author has made many publications. As an acknowledgment, the authors expresses gratitude to the publishers, for both books and scientific journals, which have published parts of this book. Here are a few scientific papers written by the author of this book:

1. Toto Suharto, "Ma'had Ittiḥād al-Islām (Persis) 1984-1996 wa al-Ta'lim al-Qāim 'alā Da'āmah al-Mujtama'", *Studia Islamika: Indonesian Journal for Islamic Studies* (PPIM UIN Syarif Hidayatullah Jakarta), Vol. 11, No. 1, 2004, pp. 145-166 (Nationally Accredited). This article is the result of Prior Research conducted by the authors in preparation for dissertation research in 2003.
2. Toto Suharto, "Konsep Dasar Pendidikan Berbasis Masyarakat" [Basic Concept of Community-Based Education], *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan* (LPM Universitas Negeri Yogyakarta), Nopember 2005, Th. XXIV, No. 3, pp. 323-346 (Nationally Accredited). This article is an initial search of the author to explore some of the concepts of community-based education.



3. Toto Suharto, "Formulasi Konsep Pendidikan Berbasis Masyarakat: Pesantren Sebagai Model" [Formulation of Community-Based Education Concept: *Pesantren* as the Model], *Khazanah: Jurnal Ilmu Agama Islam* (Program Pascasarjana IAIN Bandung), Vol. 2, No. 8, Juli-Desember 2005, pp. 343-370 (Nationally Accredited). After surveying some of the concepts of community-based education, then the author found a model for this concept. Thus, this article is the application of the concept of community-based education by making *pesantren* as the model.
4. Toto Suharto, *Filsafat Pendidikan Islam* [Philosophy of Islamic Education] (Yogyakarta: Ar-Ruzz, 2006). Several pages in this book, 336-356, are the author's publications to inform *Persatuan Islam* educational thinking, of which core was take by the author from the article in *Studia Islamika*. Because this book was reprinted, then in 2011 and 2013, the author published *Filsafat Pendidikan Islam* (New Edition; Yogyakarta: Ar-Ruzz Media, 2011 and 2013), which is on pages 340-360, article in *Studia Islamika* was republished. Likewise, when the book underwent a revision in 2014 under the title *Filsafat Pendidikan Islam: Memperkuat Epistemologi Islam dalam Pendidikan* [Philosophy of Islamic Education: Strengthening Islamic Epistemology in Education] (Revision Edition; Yogyakarta: Ar-Ruzz Media, 2014), article in *Studia Islamika* was republished on pages 274-287.
5. Toto Suharto and Muhammad Isnaini, "Community-Based Education dalam Tinjauan Pendidikan Kritis: Suatu Kajian Politik Pendidikan" [Community-Based Education in Critical Perspective: a Study in Politics of Education] (Laporan Penelitian Kompetitif DIPA Direktorat Jenderal Pendidikan Islam Depag RI, 2008). This monograph is the result of competitive research report criticizing the concept of community-based education in the National Education Act 2003. The summary of this monograph was published in Toto Suharto and Muhammad Isnaini, "Community-Based Education dalam Tinjauan Pendidikan Kritis" [Community-Based Education in Critical Perspective], *ISTIQURA: Jurnal Penelitian Islam Indonesia* (Direktorat Pendidikan Tinggi Islam, Depag RI), Vol. 08, No.01, 2009, pp. 133-178. After completing his doctoral program in 2011, the author revised this

monograph and gave some important additions, which were later published as a book entitled *Pendidikan Berbasis Masyarakat: Relasi Negara dan Masyarakat dalam Pendidikan [Community-Based Education: State and Community Relation in Education]* (Yogyakarta: LkiS, 2012).

6. Toto Suharto, “Kontribusi Pesantren Persatuan Islam bagi Penguatan Pendidikan Islam di Indonesia” [The Contributions of *Pesantren Persatuan Islam* in Strengthening Islamic Education in Indonesia], *Millah: Jurnal Studi Agama* (Magister Studi Islam UII Yogyakarta), Vol. XI, No. 1, Agustus 2011, pp. 109-133 (Nationally Accredited). This article is taken from the dissertation of the author when discussing the relevance of education of community-based education of *Persatuan Islam* for the strengthening Islamic education in Indonesia.
7. Toto Suharto, “Kebijakan Pendidikan Madrasah di Masa Orde Baru” [The Policies of *Madrasah* Education in New Order Era], *El-Hayah: Jurnal Pendidikan Islam* (Program Pascasarjana IAIN Surakarta), Vol. 1, No. 2, Desember 2011, pp. 5-20. This article is taken from Chapter III of the author’s dissertation, which was then, the last section of this chapter, published in Toto Suharto, “Implikasi Kebijakan Pendidikan Era Soeharto pada Eksistensi *Madrasah*” [The Implications of Soeharto’s Educational Policies to the *Madrasah* Existence], *Media Pendidikan: Jurnal Pendidikan Islam* (Fak. Tarbiyah dan Keguruan UIN SGD Bandung-Asosiasi Sarjana Pendidikan Islam/ASPI Indonesia), Vol. XXVII, No. 3, 2012/1433, pp. 365-382, so the contents are different.
8. Toto Suharto, “Kesadaran yang Bertentangan sebagai Bentuk Resolusi Konflik dalam Pendidikan: Pengalaman Pesantren Persatuan Islam di Masa Orde Baru” [The Contradictory of Consciousness as the Mode of Conflict Resolution in Education: the Experience of *Pesantren Persatuan Islam* in New Order Era], *Analisis: Jurnal Studi Keislaman* (IAIN Raden Intan Lampung), Vol. XII, No. 2, Desember 2012, pp. 447-476 (Nationally Accredited). This article is the core of the overall content of the dissertation, so this article can be regarded as a summary of the dissertation.

9. Toto Suharto, *Pendidikan Berbasis Masyarakat Organik: Pengalaman Pesantren Persatuan Islam* (Surakarta: FATABA Press, 2013).

Those are several publications published by the author in relation with this book, which is a series of several scientific papers previously published by the author. This book is, thus, a series of several scientific papers that have been published by the author. The authors would like to thank the publishers, both books and journals, which have published several parts of this book.

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# CHAPTER I

## INTRODUCTION

The education in Indonesia in New Order era was considered by many observers as the circumstances of education contributing to many issues. There are at least three major issues that became the common trait of education in Indonesia in this era. *First*, national education policy which was highly centralized and emphasized on uniformity leading to the uniformity of the format of curriculum, textbooks, even the assessment of educational outcomes based on the guidelines or indoctrination of the central government in Jakarta. This kind of policy will in turn eliminate the space for development and improvisation in education based on the dynamic social, cultural, and economic conditions of the community in which the education takes place.<sup>1</sup> *Second*, the discriminatory national education policy in treating private schools implies that education belongs only to

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<sup>1</sup> See Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi* [New Paradigm of National Education: Reconstruction and Democratization] (Jakarta: Penerbit Buku Kompas, 2002), p. xvi; H.A.R. Tilaar, *Beberapa Agenda Reformasi Pendidikan Nasional dalam Perspektif Abad Ke-21* [Some Reformation Agendas on National Education in the 21<sup>st</sup> Century Perspectives] (Magelang: Tera Indonesia, 1998), p. 26; and Paul Suparno dkk., *Reformasi Pendidikan: Sebuah Rekomendasi* [The Reformation of Education: A Recommendation] (Yogyakarta: Kanisius, 2003), p. 19.

the government, not the community. This condition causes the gap between “public” and “private” schools, in which the majority of the government’s funds, facilities, and attention are focused on public schools, neglecting the quality of private schools.<sup>2</sup> This discriminatory policy and gap are also existent in comparison between public schools which belong to the Ministry of Education and Culture and the religious schools (*madrasah*) which belong to the Ministry of Religious Affairs. According to Azyumardi Azra, unjust policy in budgeting and financing of the government subsidy per capita for Islamic educational institutions appeared in the index of per capita cost of education per student at the school which was much smaller than in public schools. This discriminatory policy gave impact for the lack of educational opportunities (limited capacity) for all citizens.<sup>3</sup> Furthermore, according to Hafid Abbas, this discriminatory policy indicates that the human rights in the New Order education was not enforced.<sup>4</sup>

*Third*, the education system had not been able to empower people in quality although the quantity of education during the New Order showed a significant achievement. In terms of quantity, the number of students increased from year to year, but this quality could not be something to be proud of UNDP (United Nations Development Programme) in 1996 showed that the Quality of Human Development Index (HDI) of Indonesia ranked 102 of 174 countries in the world. The lack of community empowerment in terms of quality was due to the New Order government that, since the beginning, had plotted education as an instrument to maintain its

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<sup>2</sup> See Mastuhu, *Menata Ulang Pemikiran Sistem Pendidikan Nasional dalam Abad Ke-21 [Reformulating the Thoughts of National Education System in the 21<sup>st</sup> Century]* (Yogyakarta: Safiria Insania Press-MSI UII, 2004), pp. 32-33; and Darmaningtyas, *Pendidikan Yang Memiskinkan [Impoverishing Education]* (Yogyakarta: Galang Press, 2004), pp. 38-41.

<sup>3</sup> Azyumardi Azra, *Paradigma Baru Pendidikan*, pp. 8-9 and xv.

<sup>4</sup> Hafid Abbas, “Menegakkan Dimensi HAM dalam Mereposisi Arah Pendidikan Nasional” [Upholding Human Rights Dimension in Repositioning National Education Compass] in Sjafnir Ronisef dkk. (eds.), *Mengurai Benang Kusut Pendidikan: Gagasan Para Pakar Pendidikan [Dismantling the Crux of Education Matter: Ideas of the Experts]* (Yogyakarta: Pustaka Pelajar-Tranformasi UNJ, 2003), pp. 65-70.

power. National curriculum, with its centered learning evaluation through the use of NEM (*Nilai Ebtanas Murni*/Pure National Exam Scores), concerned with the cognitive aspects and neglected the affective and psychomotor aspects, and educational praxis which was subject matter oriented instead of children oriented. It also indicated the lack of government attention to the development of the Indonesian people.<sup>5</sup>

From the situation and the condition, it can be seen that, in the New Order era, education belonged only to government bureaucracy, and people were not included in the process. Although Act No. 2 of 1989 on the National Education System states that “society as a government partner have broad opportunity to participate in the implementation of national education”<sup>6</sup>, but according to Tilaar, it is not yet fully implemented, because the national education still applied centralized system managed by the government bureaucracy. Consequently, the provision of education had limited autonomy as everything was set up by the government.<sup>7</sup> With a centralized bureaucratic system of education, the educational institutions in the New Order did not have the authority and power to manage themselves independently and autonomously.

The pattern of education systematization using the bureaucracy during the New Order era gives impact on the implementation of Islamic education in Indonesia, especially the *madrasah* and *pesantren*, which allegedly belong to the community as an educational institution, and are generally managed privately as an asset of organizations, foundations, or individuals. At the end of the New Order era (1998), it was noted that the number of *madrasah* (*ibtidaiyah*, *tsanawiyah*, or *alimah*) in Indonesia’s

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<sup>5</sup> Suyanto and Djihad Hisyam, *Refleksi dan Reformasi Pendidikan di Indonesia Memasuki Milenium III* [Reflection and Reformation of Education in Indonesia into Millennium III] (Yogyakarta: Adicita Karya Nusa, 2000), p. 4-7.

<sup>6</sup> See Chapter XIII Article 47 Subsection (1) Act No. 2 of 1989 on National Education System in *Undang-Undang Sistem Pendidikan Nasional (UU RI No. 2 Th. 1989) dan Peraturan Pelaksanannya* [Act of National Education System (UU RI No. 2 Th. 1989) and the Regulations of Its Implementation] (Jakarta: Sinar Grafika, 1999).

<sup>7</sup> H.A.R. Tilaar, *Beberapa Agenda Reformasi*, p. 77.



reached 36,000. Interestingly, 90 percent of this number were private schools.<sup>8</sup> Thus, at the level of primary and secondary education, the education system was dominated by the private *madrasah*. This figure evidenced that the role of the community in the *madrasah* institutions was still very large. However, people did not have the freedom to manage autonomously, because almost all things related to education had been determined by the education authority, which was no other than the New Order government bureaucracy.

When the *madrasah* education was under the constraints of the government bureaucracy and authorities of the New Order era, there was an interesting phenomenon that attracted the attention of the author to conduct the research, namely educational institutions run by organization of *Persatuan Islam* called "*Pesantren Persatuan Islam*". Since its founding in 1923, *Persatuan Islam* has been an Islamic organization that is seriously and consequently struggling in the field of education and social, not politics.<sup>9</sup> Howard M. Federspiel who studied *Persatuan Islam* stated that since the beginning *Persatuan Islam* has offered a variety of educational activities, the field on which it has given serious emphasis.<sup>10</sup> In fact,

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<sup>8</sup> See A. Malik Fadjar, *Visi Pembaharuan Pendidikan Islam* [The Renewal Vision of Islamic Education (Jakarta: LP3NI, 1998), p. 119 and 123.

<sup>9</sup> Deliar Noer divided modern Islam movements in Indonesia into two categories, namely the educational and social movements, and the political movements. *Persatuan Islam* is equal to *Muhammadiyah*, *Persyarikatan Ulama*, movements in Minangkabau, and Arabic society movements in Indonesia, as Islamic organizations or movements struggling in the field of social and education. Deliar Noer, "The Rise and Development of The Modernist Muslim Movement in Indonesia During The Dutch Colonial Period (1900-1942)" (Ph.D. Dissertation in Cornell University, 1963), pp. 46-47. This study conclude that modern Islamic movements in Indonesia was not started by the establishment of Islamic organizations, but far before that there had been early thoughts and movements which came to existence before the establishment of the organizations. By tracing back the origins and development of Modern Islamic movement, both in political and social fields, this study managed to show the correlation between Arabic countries and the Islamic reform in Indonesia.

<sup>10</sup> Howard M. Federspiel, *Persatuan Islam: Islamic Reform in Twentieth Century Indonesia* (Ithaca, New York: Modern Indonesia Project Southeast Asia Program Cornell University, 1970), p. 18. The dissertation tried to picture *Persatuan Islam* as

Saifuddin Anshari considered that the popularity of *Persatuan Islam* in its early days was supported by the education it held, as well as by a clear and unequivocal stance on various controversial issues.<sup>11</sup> By using the term “*pesantren*” for the name of the institution<sup>12</sup>, which is essentially no different from the classically managed *madrasah* system, *Persatuan Islam* as *Jam’iyyah*<sup>13</sup> made every effort to remain in the corridors. *Persatuan Islam* tried to carry out *madrasah* education with *pesantren* spirit, but different from, and is beyond the reach of government education bureaucracy. A. Latief Muchtar, an activist of *Persatuan Islam* who has served as Chairman of the period 1983 to 1997, wrote:

Since 1950 up to now, unlike *Muhammadiyah*, there has been no ideas of establishing elementary schools, junior high schools and senior high schools or other models of religious schools by the Department of Religious Affairs. Cause, in the *Persis* perspective, the purpose of education is not to be civil servant. Hence, it preserves the model of *madrasah* with the spirit of *pesantren*,

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an Islamic reform movement in Indonesia, starting from the establishment to the Old Order era. It is described here the religious perspectives of *Persatuan Islam*, its polemics with *Ahmadiyah* and many social activities ranging from education, publication, to the adjustments with knowledge.

<sup>11</sup> H. Endang Saifuddin Anshari, *Ahmad Hassan: Wajah dan Wajah Seorang Mujtahid* [Ahmad Hassan: The Face and the Vision of a Mujtahid] (t.tp. Firma al-Muslimun, 1985), pp. 13-14. This paper is derived from the author’s papers presented at “Seminar on Philosophy and Struggle of Ahmad Hassan” in Singapore on January 28 to 30, 1979. This paper publication put together by the work Shafiq A. Mughni, *Pandangan Ahmad Hassan Mengenai Berbagai Masalah Agama Serta Reaksi Terhadapnya* [Ahmad Hassan Views on Various Issues Concerning Religion and His Reaction], with the same publisher.

<sup>12</sup>The reasons of *Persatuan Islam* named its educational institution with the term “*pesantren*” though operationally it was not different from *madrasah*, are further explained in the fourth chapter of this book.

<sup>13</sup>The term *jam’iyyah* was a term used by the organization to refer to itself. In many articles in clauses in *Qanun Asasi dan Qanun Dakhili*, the term *jam’iyyah* was often used to refer to the organization. By quoting *Tafsir al-Manar*, *Persatuan Islam* defined the concept of “*ummah*” as what the people built for *amar ma’ruf dan nahi munkar*, which is now named *jam’iyyah*. Read Pimpinan Pusat *Persatuan Islam*, *Tafsir Qanun Asasi dan Dakhili “Persatuan Islam”* [The Interpretations of *Qanun Asasi and Dakhili of “Persatuan Islam”*] (Bandung: Pusat Pimpinan Persis, 1984), p. 13.

in line with the policy announced in 1936. This policy applies to all level of *Persis*, from central to branches. The education curriculum is the same, unrestricted by the curriculum for Islamic schools under the Department of Religious Affairs. Most of the teachers are alumni of Muallimin level of the Central *Pesantren* in Bandung. The alumni of this school has to continue their studies at IAIN. The alumnis who wish to continue their studies at public universities, usually join the SMU (high senior school) in the afternoon.<sup>14</sup>

The aforementioned statement of A. Latief Muchtar shows that *Persatuan Islam* is not Islamic organization that provides education following the government education system. The education system of *Persatuan Islam* does not follow that of the Department of Religious Affairs, nor follow that of the Department of Education and Culture. It employs, instead, the model of *madrasah* education with the spirit of *pesantren*. New Order government through Act No. 2 1989 on National Education System explicitly states that the national education system only recognizes two educational corridors, namely school and non-school educations.<sup>15</sup> It can be concluded that the *pesantren* education institutions, including the *Pesantren Persatuan Islam*, is beyond the scope of this Act. This also applies to a variety of government regulations which is a translation of the Act on national education system, because they also do not recognize the existence of *pesantren*. Government Regulation No. 28 1990 on Basic Education, Government Regulation No. 29 1990 on Secondary Education, and Government Regulation No. 73 1991 on Education of Outside School, does not explain the existence of the institution in the form of *pesantren*. On the other hand, the Ministry of Religious Affairs also recognizes only

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<sup>14</sup> Abdul Latief Muchtar, *Gerakan Kembali ke Islam: Warisan Terakhir A. Latief Muchtar* [Return to Islam: The Last Legacy of A. Latief Muchtar] (Bandung: Remaja Rosdakarya, 1998), p. 224. This book is the author's photograph all thinking about the history and Islamic societies, the role and challenges of Islamic Unity, and various issues of Islamic law, both textual and contextual.

<sup>15</sup> See Clause (1) Article 10 in Act No. 2 of 1989 on National Education System in *Undang-Undang Sistem Pendidikan Nasional (UU RI No. 2 Th. 1989) dan Peraturan Pelaksanaannya* [Act of National Education System (UU RI No. 2 Th. 1989) and the Regulations of Its Implementation] (Jakarta: Sinar Grafika, 1999).

educational institution in the form of *madrasah*, as stipulated in the Decree of the Minister of Religious Affairs No. 368/1993 on the Madrasah Ibtidaiyah, the Decree of the Minister of Religious Affairs No. 369/1993 on Madrasah Tsanawiyah, and the Decree of the Minister of Religious Affairs No. 370/1993 on Madrasah Aliyah.

These conditions have made the education system organized by *Persatuan Islam* different from other private Islamic educational institutions in Indonesia, which are mostly run by Islamic organizations such as NU (Nahdlatul Ulama) and Muhammadiyah, the two largest Islamic organization in Indonesia. NU has organized Islamic education named the Education Institute of Ma'arif NU which, according to Imam Chuseno, up to now does not have its own education system and curriculum. The education system and curriculum adopted by the Education Institute of Ma'arif NU until now are the government education system and curriculum, coupled with the contents about NU's religious studies that have Aswaja (Ahl Sunnah wal Jama'ah) characteristics.<sup>16</sup> Similarly, the educational institution run by Muhammadiyah. According to Achmadi, Muhammadiyah has established schools and *madrasahs*, which are institutionally under the Ministry of Education and Culture and the Ministry of Religious Affairs. Therefore, the provision of education by Muhammadiyah always adapts to the the pattern and arrangement of government educational institutions. Principal teachings of Muhammadiyah *madrasah* in line with the basic teaching of *madrasah* under the Ministry of Religious Affairs, as well as curriculum of its school institutions tailored to the Ministry of Education and Culture. The tendency to follow the government's education system has made Muhammadiyah's education not relevant to its ideals.<sup>17</sup>

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<sup>16</sup> Imam Chuseno, "Gerakan Dakwah dan Pendidikan Jam'iyah Nahdlatul Ulama di Pulau Jawa (Periode Muktamar NU Ke-27 di Situbondo 1984 sampai dengan Muktamar Ke-28 di Krapyak Yogyakarta 1990)" [Da'wah and Education Movement of Jam'iyah Nahdlatul Ulama in Java (from the 27<sup>th</sup> Muktamar in Situbondo 1984 to 28<sup>th</sup> Muktamar in Krapyak Yogyakarta 1990)], (Ph.D. Dissertation in IAIN Sunan Kalijaga, 2003), pp. 204-206.

<sup>17</sup> Achmadi, "Muhammadiyah Pascakemerdekaan: Pemikiran Keagamaan dan Implikasinya dalam Pendidikan" [Post-Independence Muhammadiyah:

On the other hand, the provision of education by *Persatuan Islam* is also different from the practice of education conducted by the Perguruan Al-Islam Surakarta, which was founded on March 21, 1928 on the initiative of Kyai Haji Imam Ghozali. According to the official website, this college was originally organized *Madrasah Dinil Islamic*, which then in 1933 turned into *Madrasah Al-Islam* along with the establishment of the Islamic organization called "Al-Islam". *Madrasah Al-Islam*, under the organization of Al-Islam, held a *madrasah* education models and the Dutch-speaking Religious School. Since 1946, as recommended by the Bureau of Religious Affairs that all educational institutions revised the *madrasah* curriculum for the uniformity in the implementation of the *madrasah*, *Madrasah Al-Islam* has tried to adjust its *madrasah* in accordance with the schools under the Ministry of Education and Culture.<sup>18</sup> Since then *Madrasah Al-Islam* has developed rapidly, especially after this *madrasah* was under the auspices of the Education Foundation of Al-Islam Surakarta. This college, together with Muhammadiyah, up to now holds *madrasah* models of Ministry of Religious Affairs and school models of *Ministry of National Education*.

Unlike the educational institutions run by NU and Muhammadiyah, or educational practices conducted by Perguruan Al-Islam Surakarta, *Persatuan Islam* organizes its education with "pesantren system".<sup>19</sup> This system is an integrated unity of all the units, components and educational activities undertaken by *Persatuan Islam*, that is why the institution called the *Pesantren*

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Religious Thoughts and its Implications in Education], (Ph.D. Dissertation in IAIN Sunan Kalijaga, 2002), pp. 140-152.

<sup>18</sup> Yayasan Perguruan Al-Islam Surakarta, "Tentang Al-Islam Surakarta" [About Al-Islam Surakarta], in <http://www.yayasanalislam.com/index.php?pilih=hal&id=4> (retrieved at Mei, 24 2010).

<sup>19</sup> See Komisi Tajdidut Ta'lim Ke-2 Persatuan Islam, *Pedoman Penyelenggaraan Pendidikan Pesantren Persatuan Islam* [Manual of the Management and Administration of Education in Pesantren Persatuan Islam] (Bandung: Pusat Pimpinan Persatuan Islam, 1984), Chapter I Article 1; dan Tim Perumus Pedoman Sistem Pendidikan Persatuan Islam, *Pedoman Sistem Pendidikan Persatuan Islam* [Manual of Educational System of Persatuan Islam] (Bandung: Bidang Tarbiyah Pimpinan Pusat Persatuan Islam, 1996), Chapter 1 Article 1.

*Persatuan Islam*. This system has its own educational curriculum that applies to all levels of education that exist under this system, ranging from preschool education, primary education, secondary education, to higher education.

With this system, which is legally and formally not recognized by the Act of National Education System in 1989 and all government regulations supporting it, *Persatuan Islam* has implemented its Islamic education exclusively and privately. Due to its exclusivity and private status, the *Pesantren Persatuan Islam* often has in contrast to the education system implemented by the New Order government, which has the characteristics of intervention and domination to the private educational institutions, in order to maintain its power.<sup>20</sup> In spite of the intervention and domination, *Pesantren Persatuan Islam* can be a formal educational institution managed privately, live independently and autonomously, and have its own education system.

It is interesting to study the independence and autonomy of *Pesantren Persatuan Islam* education by using the analysis of the concept of community-based education, education politically opposed to state-based education. This perspective becomes important to see to what extent these institutions to be different from the education policy issued by the state. While the New Order regime applied centralized and discriminatory educational policies against private institutions, *Persatuan Islam*, through its *pesantren*, has tried to implement the education independently and autonomously, which is by having its own educational goals, curriculum, institutional forms, and implementing its own education funding independently. In this case, *Persatuan Islam* and its *pesantren* refuse the government intervention in the implementation of its education.

This book basically contains an overview of the centralized

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<sup>20</sup> Recognized by Paulo Freire, the school at this level has played one important role, namely as an efficient mechanism for social control efforts in order to maintain the status quo. Paulo Freire, *The Politics of Education: Culture, Power and Liberation*, translated by Donaldo Macedo (Connecticut: Bergin and Garvey, 1985), p. 116.

education policies of the New Order era, which is then responded by *Pesantren Persatuan Islam* by carrying out community-based education, which is in contrast to what has been set by the government through its various education policies. Therefore, the book is concerned about four things, namely: (1) what are the educational policies issued by the New Order government to private educational institutions? (2) why did *Pesantren Persatuan Islam* applied its education independently and autonomously when the New Order government implement a centralized education system? (3) how is the responses of *Pesantren Persatuan Islam* for education policy issued by the government? (4) how is the relevances of *Pesantren Persatuan Islam* education with national education, especially for the development of the concept of community-based education?

By analyzing these four issues, this book is expected to have significances. Theoretically-substantively, this book can provide knowledge and insight into education, especially with regard to exercising the concept of community-based education in Indonesia, in the context of democratization of education that is free from government's hegemony. Empirically, this book can provide useful information about the Islamic education system carried out by *Persatuan Islam*. Such information would be greatly needed in order to broaden the insight about Indonesia in the field of Islamic education. Then normatively, this book can provide valuable scientific input, especially for the Pimpinan Pusat *Persatuan Islam*, associated with the historical journey of Islamic education management. Contributive ideas like this can in turn be used as a basic framework for educational policy-making efforts in the internal of *Persatuan Islam*. In addition, this book can also normatively contribute to the Government of Indonesia with regard to education policy issued to private institutions, particularly in the context of national education reformulation built on the concept of the organic community-based education.

To analyze the organic community-based education conducted by *Pesantren Persatuan Islam*, the author of this book uses



the concept of hegemony by Antonio Gramsci (1891-1937).<sup>21</sup> The reason in using this concept is based on the consideration that Gramsci's concept of hegemony has, as Tilaar said, educational relationship, which views the social-ideological institutions such as education, law, mass media, religion, and others, as something not neutral, in the sense of hegemony preservation of the ruling social groups in society.<sup>22</sup> Gramsci explained that, "every relationship of hegemony is necessarily an educational relationship".<sup>23</sup> Hegemony, therefore, runs persuasively, not through revolutionary and imposed political violence.<sup>24</sup> States utilize various fields of cultural and intellectual life such as art, mass media, education, science, and other cultural elements, to try to control people by influencing their thought.

Gramsci in his famous work *The Prison Notebooks*<sup>25</sup> does

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<sup>21</sup> The concept of hegemony for the first time was used by Antonio Gramsci as a way to explain how the ruling class in a capitalist society to impose their ideology on the community population. In postmodern thought, this concept was developed by Laclau and Mouffe. Stuart Sim (ed.), *The Icon Critical Dictionary of Postmodern Thought* (Cambridge: Icon Books, 1998), pp. 275-276.

<sup>22</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural* [Power and Education: A Review from Cultural Studies Perspectives] (Magelang: Indonesia Tera, 2003), pp. 77-78. This book teaches that the power is not only related to politics, but also education and culture. Power in education is often used to perpetuate the power structure. Therefore, education in the context of cultural studies is closely related to the concept of power.

<sup>23</sup> Antonio Gramsci, "Hegemony, Intellectuals, and State" in John Storey (ed.), *Cultural Theory and Popular Culture* (New York: Harvester Wheatsheaf, 1994), p. 217.

<sup>24</sup> See Muhadi Sugiono, *Kritik Antonio Gramsci Terhadap Pembangunan Dunia Ketiga* [the Criticisms of Antonio Gramsci to the Development of the Third World] (Yogyakarta: Pustaka Pelajar, 1999), p. 41; Heru Hendarto, "Mengenal Konsep Hegemoni Gramsci" [Introducing the Gramscian Hegemony Concept] in Tim Redaksi Driyarkara (penyunting), *Diskursus Kemasyarakatan dan Kemanusiaan* [Discourses of Society and Humanity] (Jakarta: Gramedia, 1993), p. 74; and H.A.R. Tilaar, *Kekuasaan dan Pendidikan*, p. 153.

<sup>25</sup> Collection of writings written by Gramsci when he was in prison has been translated and edited into English by Quintin Hoare and Geoffrey Nowell Smith became *Selections from the Prison Notebooks*, first published in 1971 by International Publishers, New York. The selected writings of Gramsci consist of three parts. The first part consists of historical and cultural problems which discuss the study about the intellectuals, education, and the history of Italia.



not clearly express what hegemony is. However, Mansour Fakihi quoting from G.A. Williams states that hegemony is a setting in which the way of life and thinking of certain groups become dominant, and the concept of reality diffused throughout society in all institutional and private life. This will eventually affect the whole taste, morality, customs, religion and political principles, and all social relations, especially in intellectual and moral senses.<sup>26</sup>

Gramsci's concept of hegemony views that education, culture, and consciousness as an strategic and important political struggle. For him, hegemony is the core theory of social change, because the hegemony is a form of power of the dominant groups that is used to form the consciousness of subordinate groups. The process of this hegemony, for Gramsci, occurs when the way of life, way of thinking, and the point of view of the subordinate people imitate and accept those of the dominating group of people. In other words, it occurs when the ideology of the dominant group has been adopted by a subordinate group.<sup>27</sup>

To block the process of hegemony, Gramsci offers the need for an action called as counter-hegemony that can be done through education and cultural formation of adult.<sup>28</sup> For him, counter-

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The second part consists of political notes which cover modern government, nation, and civil society, and Americanization. The third part examines the problems of philosophy of praxis that includes the study of philosophy and the problems of Marxism. See Antonio Gramsci, *Selections from the Prison Notebooks of Antonio Gramsci*, edited and translated by Quintin Hoare and Geoffrey Nowell Smith (New York: International Publishers, 1971).

<sup>26</sup> Mansour Fakihi, *Masyarakat Sipil untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia* [Civil Society for Social Transformation: Ideology Upheaval of Non-Government Organization in Indonesia], translated by Muhammad Miftahudin (Yogyakarta: Pustaka Pelajar, 1996), p. 56.

<sup>27</sup> See Mansour Fakihi, *Jalan Lain: Manifesto Intelektual Organik* [The Road Not Taken: Organic Intellectual Manifesto] (Yogyakarta: Pustaka Pelajar-Insist Press, 2002), p. 145. See also Mansour Fakihi, "Gramsci di Indonesia" [Gramsci in Indonesia], introduction for Roger Simon, *Gagasan-Gagasan Politik Gramsci* [Political Ideas of Gramsci], translated by Kamdani and Imam Baehaqi (Yogyakarta: Pustaka Pelajar-Insist Press, 2004), pp. xviii-xix.

<sup>28</sup> Peter Mayo, "Synthesing Gramsci and Freire: Possibilities for a Theory of Transformative Adult Education" (Ph.D. Dissertation in Departement of Education, University of Toronto, 1994), p. 36. See also Mansour Fakihi, *Runtuhnya*

hegemony is needed in order to realize civil society supremacy which is aligned with the state or political society. Civil society is different from political society as it consists of various forms of social organizations which are major political world. For Gramsci, civil society is a mixture of interests, in which the narrow interests are transformed into a more universal view as an ideology as the basis to form the alliance. In this context, civil society is a world where people make changes and create histories.<sup>29</sup>

The civil society must have, in Gramsci's point of view, intellectual function which refers to making social changes and transformations. Even though everyone can consider themselves as being intellectual, as a matter of fact not everyone has the intellectual function in the society.<sup>30</sup> Therefore, in this context, Gramsci divides intellectuals into two categories, namely traditional intellectuals and organic intellectuals. Traditional intellectuals are those who become "deputies" of the dominant group<sup>31</sup> to carry out specific functions of social hegemony and political governance.<sup>32</sup> They always maintain historical continuity that does not allow for a radical change in social and political life.<sup>33</sup>

The condition is different from the organic intellectual who always demands changes. Organic intellectuals are any social group whose existence in its original field of an essential function in world of economic production, along with themselves, organically create one or more intellectual strata providing homogeneity and consciousness of its own function not only in economic field, but also in social and political fields.<sup>34</sup>

Gramsci did not really explain what is meant by organic intellectuals, but he underlined one important thing for the

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*Teori Pembangunan dan Globalisasi [The Fall of Development and Globalization Theories* (Yogyakarta: Pustaka Pelajar-Insist Press, 2003), p. 30.

<sup>29</sup> Mansour Fakih, *Masyarakat Sipil*, pp. 59-60.

<sup>30</sup> Antonio Gramsci, *Selections from the Prison*, p. 9.

<sup>31</sup> Mansour Fakih, *Masyarakat Sipil*, p. 64.

<sup>32</sup> *Ibid.*, p. 12.

<sup>33</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan*, p. 78.

<sup>34</sup> Antonio Gramsci, *Selections from the Prison*, p. 5; and Antonio Gramsci, "Hegemony", p. 218.

existence of this kind intellectual, that is its role in social formation. This role refers to providing homogeneity and awareness of the functions for the people, therefore Tilaar argued that they can be “modern prince” who can provide direction for change.<sup>35</sup> Peter McLaren *et.al.* clearly explained the organic intellectual role according to Gramsci:

Counter-hegemonic leadership emanates from intellectuals whose organic ties to subaltern groups enable them to achieve a unity of theory and practice and of thinking and feeling, thus mediating between the abstract and concrete in a manner foreign to traditional scholastic, ecclesiastic and political elites. For Gramsci, the role of intellectuals is that of organizer and facilitator; instead of bringing correct consciousness to the masses “from without”, the organic intellectual facilitates the practical movement from good sense to a broader, counter-hegemonic consciousness that is sensitive to the specific conditions of a social formation at a given conjuncture.<sup>36</sup>

It is clear, then, that the role of organic intellectuals is to raise awareness to perform counter-hegemonic actions. This is also in accordance with what Mansour Fakih termed as “organic intellectual manifesto,” an independent community which has critical awareness to question dominant discourse, or perform counter action toward dominant hegemony in a social formation.<sup>37</sup> Organic intellectuals, for Gramsci, are intellectuals organically rooted in the community and part of the community itself. They perform counter-hegemony toward dominant ideology to raise critical consciousness.

As hegemony is deeply rooted in the society, it will be very difficult for organic intellectuals to raise this critical consciousness. Gramsci considered necessary for organic intellectual group to take two strategies, namely: *war of maneuver* and *war of position*. According to Fakih, Gramsci’s war of maneuver refers to the short-

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<sup>35</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan*, p. 78.

<sup>36</sup> Peter McLaren *et.al.*, “The Specter of Gramsci: Revolutionary Praxis and the Committed Intellectual”, in Carmel Borg *et.al.*, *Gramsci and Education* (Lanham: Rowman and Littlefield Publishers, Inc., 2002), p. 166.

<sup>37</sup> Mansour Fakih, *Jalan Lain: Manifesto Intelektual Organik*, pp. xix-xx.

term struggle to change condition in order to fulfill practical need. *War of position*, whereas, refers to the long term struggle that is both cultural and ideological. Both strategies, for Gramsci, are the educational role of social organization that is necessary to do for organic intellectuals to achieve social transformation.<sup>38</sup>

Gramsci's theory of hegemony is used as the grand theory of this book to see how far the organic community-based education conducted *Pesantren Persatuan Islam* was different from state-based education, so it is known that these institutions carry out counter-hegemony over education policy issued by state.

There are at least two reasons why this Gramscian framework is used in this study. *First*, as already mentioned, Gramscian hegemony occurs in the educational relationship process, in which social-ideological institutions such as education, law, mass media, religion, and others are not neutral. This means, social-ideological institutions are often persuasively used as an arena by the dominant powers to instill hegemonic ideology in society. *Second*, this study see community-based education from the perspective of political education, which is often interpreted as an education different from state-based education. Because the political perspective of education is used, then the community-based education in this study is a form of cultural resistance, which is nothing but a counter-hegemony against the hegemony of the government through its education policy.

To introduce how the Gramscian framework is used, this book also makes use of several analysis, namely analysis of centralized education, analysis of ideology, and analysis of responses of *pesantren* toward education modernization. The explanations are as follow:

## 1. Centralization of Education

Centralization of education is used to analyze the educational policy implemented by the government to private institutions. According to Paul Suparno *et al.*, centralization of education is the education process in which all the things that

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<sup>38</sup> Mansour Fakih, *Masyarakat Sipil*, p. 65-66.

include the implementation of the educational aspects set by the central. Everything, covering the curriculum, setting teacher, school uniforms, learning time, and the implementation of the test is set and determined by the central. The advantages of centralization is that the quality standards of education is quite clear, thereby some inferior schools can be used as a standard by the central government as a reference for enhancing them. However, the disadvantages are more than the advantages. *First*, the school does not have the freedom to determine and develop themselves so that good schools will be hampered because they were forced to follow the rules of central. *Second*, a centralized system can also kill the creativity of the local school. *Third*, many schools are manipulating the report to make it look good based on the demands of central, which unfortunately does not pay attention to the uniqueness of the school.<sup>39</sup>

This centralized system is, according to Tilaar, the civilizing process done using a linear model, the model of education provision in one direction, from central down to the regions. This model is not rooted in the needs of the community as the educational aspects are determined by a single centralized power.<sup>40</sup>

Zamroni added that a centralized system of education has made the development of a rigid bureaucratic education, which emphasizes education as a mechanistic process, and tends to treat education process as a factory. The result is the existence of human mentality which concerns only on “ implementation guidelines and technical guidance”, and is ready to be treated uniformly.<sup>41</sup> The root of all this was started in the policy created by the New Order government concerning with economic development as the priority which emphasized on stability and growth rather than equity. Stability means emphasis on political-security approach, while growth means directing skills to achieve quantitative target.

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<sup>39</sup> Paul Suparno *et al.*, *Reformasi Pendidikan*, p. 19.

<sup>40</sup> H.A.R. Tilaar, *Membenahi Pendidikan Nasional [Fixing National Education]* (Jakarta: Rineka Cipta, 2002), pp. 30-31.

<sup>41</sup> Zamroni, *Paradigma Pendidikan Masa Depan [The Paradigm of Future Education]* (Yogyakarta: Bigraf Publishing, 2000), pp. 84-85.

In order to achieve stability and growth, government officials in the form of the bureaucracy must be strong and able to control the strength and development in the community.<sup>42</sup> Consequently, the pattern of centralized in one direction must be executed in order to control the people. In this context, according to Zamroni, political institutions have a dominant influence on educational institutions, which can be shown by the tendency of centralized education system.<sup>43</sup>

## 2. Educational Ideology

Educational ideology is used to know why *Pesantren Persatuan Islam* implements community-based education (having its own form of educational institutions, educational goals, curriculum, and educational funding), which is different from state-based education. Ideology analysis is used as the benchmark. Ideology, as explained by Magnis-Suseno, is one of the terms widely used especially in social and philosophical science, yet the most obscure one. This term was first used by Destutt de Tracy as a science of ideas. Then, the term was used by Karl Marx to measure and assess the way people think about views on morals, world, culture, and others. Ideology was then used Vilfredo Pareto in sociology, then continued by Karl Mannheim which distinguished it from the term "utopia". For Magnis-Suseno, ideology has at least three terms, namely a false consciousness which is not oriented to the truth except for those propagating it (negative sense), as the whole system of thinking, values, and basic spiritual attitudes for a movement, social group, or culture (neutral sense), and as a subjective belief that can not be scientifically justified (positive sense).<sup>44</sup>

Compared to the three basic understandings above, ideology according to Kuntowijoyo is often distinguished by two things, namely science and myth. Ideology is different from

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<sup>42</sup> Zamroni, *Pendidikan untuk Demokrasi: Tantangan Menuju Civil Society* [Education for Democracy: Challenges for Civil Society] (Yogyakarta: Bigrif Publishing, t.t.), pp. 154-155.

<sup>43</sup> *Ibid.*, p. 36.

<sup>44</sup> Frans Magnis-Suseno, *Filsafat Sebagai Ilmu Kritis* [Philosophy as Critical Science] (Yogyakarta: Kanisius, 1995), pp. 227-231.

science, as ideology is subjective, normative, and closed, while science is objective, factual, and open.<sup>45</sup> Ideology is also different from myth, as it is intended for interests while myth is for consensus.<sup>46</sup> M. Sastrapratedja mentioned that ideology in general can be considered as a set of ideas or thoughts orienting on action organized into a regular system.<sup>47</sup>

With that sense, ideology has three elements. *First*, the existence of an interpretation or understanding of the past realities imagined into the future. *Second*, every ideology contains a set of values or a moral prescription rejecting other systems. *Third*, ideology contains an orientation on action, ie as a guideline to embody the values contained in it. Through these three elements, ideology functions as a unifier between in group (us) and differentiator from out group (them), therefore ideology can establish the identity of the group or nation. Ideology also serves as futuristic reference as it gives a picture of a utopian future, while also functioning as an orientation to action.<sup>48</sup>

In the field of education, according to Tilaar, ideology is a source of power in directing education.<sup>49</sup> According to Gerald L. Gutek, the direction in education can be realized in three ways, namely in determining the policies and objectives of education, in the delivery hidden curriculum and in the formulation of the curriculum itself.<sup>50</sup> The three aspects are always influenced and

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<sup>45</sup> Kuntowijoyo, *Identitas Politik Umat Islam [Muslim's Political Identity]* (Bandung: Mizan, 1997), p. 22.

<sup>46</sup> *Ibid.*, p. 81.

<sup>47</sup> M. Sastrapratedja, "Pancasila Sebagai Ideologi dalam Kehidupan Budaya" [Pancasila as an Ideology in Cultural Life] in Oetomo Oesman and Alfian (eds.), *Pancasila sebagai Ideologi dalam Berbagai Bidang Kehidupan Bermasyarakat, Berbangsa, dan Bernegara [Pancasila as an Ideology for Social and National Life]* (Jakarta: BP-7 Pusat, 1991), p. 142. This understanding is the same as the notion put forward Richard Pratte, namely as "a belief system" associated with "action". Richard Pratte, *Ideology and Education* (New York: David McKay Company, 1977), pp. 26-37.

<sup>48</sup> M. Sastrapratedja, "Pancasila Sebagai Ideologi", p. 143-144.

<sup>49</sup> H.A.R. Tilaar, *Pendidikan dan Kekuasaan*, p. 120.

<sup>50</sup> Gerald L. Gutek, *Philosophical and Ideological Perspectives on Education* (New Jersey: Prentice Hall, 1988), pp. 160-162.

determined by the shape and format of educational ideology embraced by an educational institution. Likewise in Islamic education, ideology becomes something important to understand the Islamic education. According to 'Abd al-Ghani 'Abud, "without understanding the ideology of Islam, it is impossible to understand the Islamic education, and without referring al-Kitab and Sunnah, it is impossible to understand the ideology of Islam".<sup>51</sup>

Thus, in education, ideology is a system of beliefs, values, or the views and ideas that underlie or become orientation for an educational institution to determine the steps to where education leads. Ideological analysis is used as a benchmark to see why *Pesantren Persatuan Islam* organizes educational process different from that applied by the government education system.

### 3. Response of Pesantren

Bahri Ghazali divides *pesantren* into three typologies, namely traditional, modern, and comprehensive *pesantren*.<sup>52</sup> The same was done by the Department of Religious Affairs, but with different terms, namely *salafiyah*, *khalafiyah*, and the combined *pesantren*.<sup>53</sup> Each *pesantren*, according to Mujamil Qomar, has special characteristics that can be tailored to the tastes of *Kyai*, social and cultural circumstances, or the surrounding geographical conditions. Of those special characteristics appear variants of *pesantren* that can be seen based on their curriculum, openness to change, the number and type of students, institutional, educational system, affiliation, ownership, or geography. The variants or typology of *pesantren* are made only to help people, so that they can easily understand the heterogeneity of *pesantren*, although this typology can not fully represent the characteristics of the existing *pesantren*,

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<sup>51</sup> 'Abd al-Ghanī 'Abūd, *Fi al-Tarbiyyah al-Islāmiyyah* (t.tp. Dār al-Fikr al-'Arabī, 1977), p. 104.

<sup>52</sup> M. Bahri Ghazali, *Pendidikan Pesantren Berwawasan Lingkungan: Kasus Pondok Pesantren An-Nuqayah Guluk-Guluk Sumenep, Madura* [Environmental Education of Pesantren: a Case Study of Pondok Pesantren An-Nuqayah Guluk-Guluk Sumenep, Madura] (Jakarta: Pedoman Ilmu Jaya, 2001), pp. 14-15.

<sup>53</sup> Departemen Agama RI, *Pondok Pesantren dan Madrasah Diniyah: Pertumbuhan dan Perkembangannya* [Pondok Pesantren and Madrasah Diniyah: Their Growth and Development] (Jakarta: Dirjen Bagais, 2003), pp. 29-30.



given the absence of a clear separating distance when faced with another aspect, or when faced with social changes that occur.<sup>54</sup>

In terms of curriculum, *pesantren* can be categorized into *pesantren* with modern curriculum, *pesantren* specializing (*takhas} s}us*) in the science of instrument, *fiqh/usul fiqh*, *tafsir/hadith*, *tasawwuf/tarekat*, or specializing in the science of al-Qur'an), and *pesantren* which is a mix between the two. In terms of curriculum progress, *pesantren* can be divided into simple *pesantren* (which only teaches you how to read the Arabic alphabet and memorizing most of the surah of al-Qur'an), medium *pesantren* (which teaches various *fiqh*, *aqidah*, Arabic grammar, and sometimes the practice of Sufi ), and advanced *pesantren* (which teaches the books of *fiqh*, *aqidah* and *tasawwuf* as well as other traditional subjects in more depth). In terms of openness to change, there are *Salafi* and *Khalafi* *pesantren*. *Salafi* is a *pesantren* that still teaches classical Islamic books as the core of education. *Madrasah* system introduced in this *pesantren* is just to facilitate *sorogan* method in the old form, without introducing common knowledge. The *Khalafi* is a *pesantren* that incorporates general subjects in *madrasah* system development, or opens public schools in *pesantren* environment. Judging from the number of students and influence, *pesantren* can be divided into a small *pesantren* (which has students under a thousand students and limited influence on the district level), intermediate *pesantren* (which have students with the number of students around one thousand to two thousand students, and can attract students from other districts), and large *pesantren* (which has a number of students more than two thousand students who come from various districts and provinces). Then seen by the types of *santri* (*pesantren's* student), *pesantren* can be divided into a *pesantren* special for toddlers, for adults, and for university students.

Judging from the developed education system, *pesantren* can be classified into three groups. The first group is a *pesantren* where the students live the *Kyai*, with the curriculum determined by the

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<sup>54</sup> Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* [Pesantren: From Methodology Transformation toward the Democratization of Institution] (Jakarta: Erlangga, 2005), pp. 16-19.

*Kyai*, and implemented on an individual basis. The second group is *pesantren* which has *madrasah* with curriculum that combines religious and general subjects. In this kind of *pesantren*, the *Kyai* sometimes provides general subjects, and the students live in dormitories. The third group is *pesantren* in the form of dormitory where the students study in *madrasah/school* or even public/religious college outside the *pesantren*. The *Kyai* only assumes the role of supervisor and mental coach.

Seen from the institution, *pesantren* is divided into five categories, namely: (a) *pesantren* which carries out formal education by applying national curriculum, either the one having only religious schools or the one having public schools also; (b) *pesantren* which carries out religious education in the form of *madrasah*, and teaches general sciences, but does not implement the national curriculum; (c) *pesantren* which only teaches religious knowledge in the form of *madrasah diniyah*; (d) *pesantren* which only becomes a place for recitation (*majlis taklim*), and (e) *pesantren* which is used only as a dormitory for students studying in public schools or colleges.

Seen from the affiliation with certain religious organization, there are neutral *pesantren*, such as *Pesantren Gontor* in Ponorogo, and not-neutral *pesantren* such as *pesantren* affiliated with NU, Muhammadiyah, Persis, or Al-Irsyad. Seen from its geographical location, *pesantren* is divided into rural and city *pesantren*. Then, seen from the ownership, there is *pesantren* which belongs to *Kyai*, foundations, and religious organizations.

The number typology indicates that *pesantren* is always responsive to change and modernization.<sup>55</sup> Related to this,

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<sup>55</sup> Since the decade of the seventies, began popping up a new kind of boarding school is a modern natural product, which grew rapidly in urban areas, which are not merely assessing the yellow book, but also modern literature. Here boarding began to experience the process of convergence, ie to improve the weaknesses of the institution to enrich the field of science and technology curriculum. Most boarding schools have even started receiving «helping hand» of the government, which therefore *pesantren* often considered to have "co-opted" and "contaminated" by the national education system. Zamakhsyari Dhofier, "Sumbangan Visi Islam dalam Sistem Pendidikan Nasional" [The

according to Masykuri Abdillah, the modernization of education in Indonesia by New Order government had an impact on the transformation of Pesantren as it had no choice but to response to this modernization. There are four forms of response done by *pesantren* to the modernization of education policies of the government. *First*, *pesantren* are conducting formal education by implementing the national curriculum, either the one having only religious schools (madrasah ibtidaiyah, madrasah tsanawiyah, madrasah aliyah and Islamic higher education) or the one having also public schools (general elementary, junior high, high school, and college). This type *pesantren* is adopted by *pesantren* like Pesantren Tebuireng in Jombang and Pesantren Syafii'yyah in Jakarta. *Second*, *pesantren* which carries out religious education in the form of *madrasah*, and teaches general sciences, but does not implement the national curriculum. This type of *pesantren* is adopted by Pesantren Gontor in Ponorogo, and Pesantren Darul Rahman in Jakarta. *Third*, *pesantren* which only teaches religious knowledge in the form of *madrasah diniyah*. The examples of this kind of *pesantren* are Pesantren Lirboyo in Kediri, and Pesantren Tegalrejo in Magelang. *Fourth*, *pesantren* which only becomes a place for recitation. This type of *pesantren* is very large in number.<sup>56</sup>

Although the term “*pesantren*” used in *Pesantren Persatuan Islam* is not identical with the term in traditionalist view, the aforementioned four responses can be used to see the responses of *pesantren* in general toward the modernization of education policies by New Order government. By looking at those responses, *Pesantren Persatuan Islam* can be included as the second category as this institution carries out its religious education in the form of *madrasah*, and teaches general sciences without implementing

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Contribution of Islamic Visions in National Education System] in Sindhunata (ed.), *Menggagas Paradigma Baru Pendidikan: Demokratisasi, Otonomi, Civil Society, Globalisasi* [Conceptualizing New Paradigm of Education: Democratization, Autonomy, Civil Society, Globalization] (Yogyakarta: Kanisius, 2000), pp. 221-225.

<sup>56</sup> Masykuri Abdillah, “Status Pendidikan Pesantren dalam Sistem Pendidikan Nasional” [Status of Pesantren Education in National Education System] in <http://www.kompas.com/kompas%2Dcetak/0106/08/opini/stat27.htm> (retrieved at Mei 25 2003). This article was published in *Kompas* on 8 June 2001.

the national curriculum. In this case *Pesantren Persatuan Islam* can be compared with *Pesantren Gontor* in Ponorogo and *Pesantren Darul Rahman* in Jakarta. *Pesantren Persatuan Islam* is a *pesantren* which belongs to, and is affiliated with religious organization *Persatuan Islam* in implementing education modernly, in term of carrying out classical education and combining religious and general education<sup>57</sup> without implementing national curriculum.

The works related to *Persatuan Islam* can basically be classified into two categories, namely the work related to educational aspects and works related to non-educational aspects. The works in the first category deals with educational thoughts on the perspective of *Persatuan Islam*. Based on the literature surveys, among the works in this category is the work of Hamdani Hamid entitled “*Persatuan Islam dan Usaha Berpijak pada Bumi Indonesia: Perubahan Kurikulum dalam Pendidikan Pesantren*”<sup>58</sup> [Persatuan Islam and Enterprises in Indonesia: Curriculum Changes in Pesantren Education]. From the title it can be seen that this research is meant to explore the curriculum of *Pesantren Persatuan Islam* which undergoes changes. The curriculum changes for *Pesantren Persatuan Islam* is a must in order to adapt to the demands and development so that it will continue to exist in Indonesia.

In his conclusion, Hamid said that changes were made because the curriculum of *Pesantren Persatuan Islam* made in the Dutch colonial era was intended for the indigenous people of Indonesia as responses for Dutch education system which concerned only with

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<sup>57</sup> According to Mohammad Ali, a modern boarding school, in addition to the classical education, also integrates religion and general knowledge. Please access Mohammad Ali, “Penguatan Kemandirian Pesantren sebagai Upaya Membangun Bangsa” [The Strengthening of Pesantren Independence as an Effort to Develop the Nation] on <http://m-ali.net/?p=21> (retrieved at January 25 2010). When the article was downloaded, Mohammad Ali was still entrusted as General Director of Islamic Education in The Ministry of Religious Affairs of the Republic of Indonesia

<sup>58</sup> Hamdani Hamid, “*Persatuan Islam dan Usaha Berpijak di Bumi Indonesia: Perubahan Kurikulum dalam Pendidikan Pesantren*” [Persatuan Islam and the Efforts to Stand on Indonesian Ground: Curriculum Changes in the Education of Pesantren], (Master Thesis in IAIN Syarif Hidayatullah Jakarta, 1989).

their own interests as invaders.<sup>59</sup> Furthermore, Hamid also said that the curriculum changes were also made because of the will of the government to create a single education system that applied nationally. In response to this policy, *Persatuan Islam* expressed its view that the single policy should not make *Perstauan Islam* lose its creativity in education. The coming of *Pesantren Persatuan Islam* to the national education system, thus, cannot diminish the ideal purpose of *Pesantren Persatuan Islam*, that is creating *ulama* willing to be *muballigh* and *dai* responsive to the changing time.<sup>60</sup> This research which is limited to the curriculum of *Pesantren Persatuan Islam* in 1984 has not discussed the fundamental things of the education system of *Persatuan Islam*, more on the ideology, institutional forms, and education funding. This research only describes curriculum changes from colonial era to the forming of curriculum of *Pesantren Persatuan Islam* 1984.

Euis Ratna Dewi in “Pelaksanaan Kurikulum Pendidikan Mu’allimin Persatuan Islam (Persis)”<sup>61</sup> concluded that the main characteristic of education curriculum in *Mu’allimin Persatuan Islam* is the combination of religious lessons and non-religious lessons with greater portion for the former than the later. This is because the educational goal that *Persatuan Islam* tries to achieve is creating *tafaqquh fi al-dīn* Moslem personality, and this can be achieved by having more religious materials than the non-religious ones.<sup>62</sup> With this comparison, the curriculum of *Mu’allimin Persatuan Islam* becomes different from what is specified in the Act No. 20 of 2003 which specify that materials for non-religious curriculum are greater in number than materials for religious curriculum. The curriculum of *Mu’allimin*, however, keeps undergoing adjustment in accordance with the nature of education of *Persatuan Islam* as an educational institution which has Islamic characteristics.<sup>63</sup>

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<sup>59</sup> *Ibid.*, p. 141.

<sup>60</sup> *Ibid.*, p. 144.

<sup>61</sup> Euis Ratna Dewi, “Pelaksanaan Kurikulum Pendidikan Muallimin Persatuan Islam (Persis)” [The Implementation of Education Curriculum in Mu’allimin Persatuan Islam] (*Master Thesis* in UIN Syarif Hidayatullah Jakarta, 2004).

<sup>62</sup> *Ibid.*, p. 140.

<sup>63</sup> *Ibid.*, p. 141.

By taking the case of *Pesantren Persatuan Islam Tarogong*, Nabeli Fuad Almusawa in "Perubahan Sosiokultural dalam Komunitas Pesantren Persatuan Islam: Kasus di Pesantren Persatuan Islam Desa Rancabogo, Kecamatan Tarogong, Kabupaten Garut Jawa Barat"<sup>64</sup> concluded that the *Pesantren Persatuan Islam Tarogong* is a modern movement which focuses on two things, namely the purification and renewal. Purification emphasis on efforts to bring back the Muslims in the neighborhood surrounding the *pesantren* to the implementation of Islamic teachings in accordance with Qur'an and Sunnah, especially in the field of religion (faith, worship, and morals), education, and language. Renewal emphasizes on understanding the field of religious culture, education, and politics that make people more tolerant and moderate. All this modern movement activities have an impact on the socio-cultural changes in local communities that support the progression and advancement in development.<sup>65</sup>

The works of the second category which examines non-educational aspects of *Persatuan Islam* are the work of Howard M. Federspiel entitled *Persatuan Islam: Islamic Reform in Twentieth Century Indonesia*.<sup>66</sup> Federspiel concluded that *Persatuan Islam* had an important meaning for Muslims in Indonesia, especially in its efforts to determine the definition of Islam, the principles of Islam, and the right practices for Muslims. In his analysis, *Persatuan Islam* stressed that Muslims should eliminate all beliefs and religious practices that were contrary to the teachings of Islam. This effort was necessary to do so that Islam became the dominant factor for Indonesia and the Indonesian national life.<sup>67</sup> In this study,

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<sup>64</sup> Nabeli Fuad Almusawa, "Perubahan Sosiokultural dalam Komunitas Pesantren Persatuan Islam: Kasus di Pesantren Persatuan Islam Desa Rancabogo, Kecamatan Tarogong, Kabupaten Garut Jawa Barat" [Sociocultural Changes in the Pesantren Persatuan Islam Community: The Case of Pesantren Persatuan Islam in Rancabogo Village, District Tarogong, Garut, West Java] (*Master Thesis* in IPB, 2002).

<sup>65</sup> *Ibid.*, pp. 123-124.

<sup>66</sup> Howard M. Federspiel, *Persatuan Islam: Islamic Reform in Twentieth Century Indonesia* (Ithaca, New York: Modern Indonesia Project Southeast Asia Program Cornell University, 1970).

<sup>67</sup> *Ibid.*, p. 186.

Federspiel suggested that *Persatuan Islam* was one of the Indonesian Islamic organizations that had made reforms in the field of religious thought. In line with *Muhammadiyah*, *Persatuan Islam* intended to develop the spirit of purification by bringing back all religious traditions in the teachings of the Qur'an and Sunnah.

Meanwhile, the analysis done by Dede Rosyada entitled *Metode Kajian Hukum Dewan Hisbah Persis*<sup>68</sup> stressed that *Persatuan Islam* through its Dewan Hisbah had conducted legal study intensively to obtain formulations in accordance with the *Syāri'* willingness, by constantly reviewing the *tafṣīlī* laws as revealed in the al-Qur'an and Sunnah. However, not all the results of Dewan Hisbah analysis are new, as some of the analysis have been done by the previous scholars. What the council did was to reconstruct the Islamic legal thought that has existed by *tarfīḥ al-fatā wā*, in addition by *tarfīḥ ad-dalāil* to seek the lawts that underlie fiqh thoughts.<sup>69</sup>

Dadan Wildan's work entitled *Sejarah Perjuangan Persatuan Islam 1923-1983*<sup>70</sup> is more like a historical study that tries to lift the role, function, and position of *Persatuan Islam* in the perspective of the history of Islam in Indonesia. This *Persatuan Islam* historiography was done by Wildan by presenting important facts and documents about *Persatuan Islam* in its growth and development to the period of leadership of K.H.E. Abdurrahman in 1983.<sup>71</sup> Another work of Wildan entitled *Pasang Surut Gerakan Pembaharuan Islam di Indonesia: Potret Perjalanan Sejarah Organisasi Persatuan Islam (Persis)*,<sup>72</sup> seems

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<sup>68</sup> Dede Rosyada, *Metode Kajian Hukum Dewan Hisbah Persis* [The Methods of Law Study of Dewan Hisbah Persis (Jakarta: Logos, 1999). This book is from his Ph.D. Dissertation entitled "Metode Kajian Hukum Dewan Hisbah Persis: Sebuah Analisis Terhadap Produk Pemikiran Hukum Dewan Hisbah Persis Periode Persidangan 1990-1995" [The Methods of Law Study of Dewan Hisbah Persis: Analysis Study on the Law Thought of Dewan Hisbah Persis 1990-1995] (Ph.D. Dissertation in IAIN Syarif Hidayatullah Jakarta, 1998).

<sup>69</sup> *Ibid.*, pp. 181-182.

<sup>70</sup> Dadan Wildan, *Sejarah Perjuangan Persatuan Islam 1923-1983* [History of the Struggles of Persatuan Islam 1923-1983] (Bandung: Gema Syahida, 1995).

<sup>71</sup> *Ibid.*, p. ii.

<sup>72</sup> Dadan Wildan, *Pasang Surut Gerakan Pembaharuan Islam di Indonesia: Potret Perjalanan Sejarah Organisasi Persatuan Islam (Persis)* [The Tides of Islamic Reform in Indonesia: A Portrait of Historical Journey of Persis] (Bandung: Pusat Penelitian dan



to be a revision and correction of his previous work in 2000. This book, as explained by its author, is just photographing the most visible part of the focus of the camera that is simple. Not all parts are photographed fully, but they are still able to show a figure that can be seen clearly, that is *Persatuan Islam*.<sup>73</sup>

From the literature review above, we can see that this book is very different from the previous works. This book focuses its study on understanding the educational process conducted by *Pesantren Persatuan Islam* through community-based education research, which is education politically different and distinct from state-based education. By reviewing *Pesantren Persatuan Islam* from the perspective of this community-based education, this book further finds that there are two categorization concepts of community-based education, namely organic and traditional.

This book is a work in the political field of education which analyze the corelation between the power of the New Order government, which is manifested in a variety of its education policy, with a community-based education conducted by *Pesantren Persatuan Islam*. According to M. Sirozi, the politics of education is a study of relationship between the emergence of a variety of educational goals and the means used to achieve the goals. This field of study concentrates on the role of the state in education, so as to explain the patterns, policies, and processes of education, as well as various assumptions, goals, and outcomes of an educational strategy. The study of the politics of education also explains the correlation between various political needs of the state with education issues, about the reproduction of public structure and awareness about the various forms of domination and subordination built through education, and about the development and fall of hegemony.<sup>74</sup> The area is deliberately taken to determine the extent of *Pesantren Persatuan Islam* in implementing community-based education

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Pengembangan PP Pemuda Persatuan Islam-Persis Press, 2000).

<sup>73</sup> *Ibid.*, p. viii.

<sup>74</sup> M. Sirozi, *Politik Pendidikan: Dinamika Hubungan antara Kepentingan Kekuasaan dan Praktik Penyelenggaraan Pendidikan [Politics of Education: The Dynamics of Relationship between Interests, Power, and Education Practices]* (Jakarta: RajaGrafindo Persada, 2005).



that is different from state-based education implemented by the government. The issue of community-based education is among the political issues of education that emphasizes the participation of education stakeholders in education policy making, especially in the context of educational autonomy.<sup>75</sup>

The approach used in this work is social history, which is the approach that emphasizes on the use of all aspects of human society comprehensively, ranging from political to cultural aspects.<sup>76</sup> Because of the breadth of the social aspect in this approach, then, according to Akh. Minhaji, the social history is more generally understood in four ways, namely: (1) the history associated with social problems such as poverty, ignorance, and others; (2) the history of everyday life at home or in the community; (3) the history of ordinary people (lower class), which is generally not taken into account in the history of political movements; and (4) the history of the struggle of the workers which is usually associated with their economic and social conditions.<sup>77</sup> By looking at *Pesantren Persatuan Islam* as a lower-class people who are politically not taken into account, this work of social history approach in the field of politics of education to see the relation between *Pesantren Persatuan Islam* in its mobility with the New Order government.

The time period used in this work is 1983-1997, which was

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<sup>75</sup> *Ibid.*, p. 42.

<sup>76</sup> See Sartono Kartodirdjo, *Pendekatan Ilmu Sosial dalam Metodologi Sejarah* [Social Science Approaches in History Methodology] (Jakarta: Gramedia Pustaka Utama, 1993), pp. 157-159.

<sup>77</sup> Akh. Minhaji, *Sejarah Sosial dalam Studi Islam: Teori, Metodologi, dan Implementasi* [Social History in Islamic Studies: Theory, Methodology, and Implementation] (Yogyakarta: Sunan Kalijaga Press, 2010), p. 39. Compare it with Azra in defining the meaning of social history in three things. *First*, social history, usually called as structural history or total history, is history covering daily events. *Second*, social history in the form of protest movement. *Third*, social history in the narrower sense, which limits “social” on one of the aspects considered most important, besides politics, without having to go to the details like in the first definition. Azyumardi Azra, “Hijaz: Antara Sejarah Politik dan Sejarah Sosial” [Hijaz: Between the Political History and Social History], Introduction to Badri Yatim, *Sejarah Sosial Keagamaan Tanah Suci: Hijaz (Mekah dan Madinah) 1800-1925* [Religious Social History of The Holy Land: Hijaz (Mecca and Medina) 1800-1925] (Jakarta: Logos, 1999), p. x.

under the leadership of KH. A. Latief Muchtar, M.A., during which the New Order government hegemonically applied *Pancasila* as the only basis to all Islamic organizations. It was also during this time also enacted the Act No. 2 of 1989 about the National Education System with a set of other government regulations, which became a tool for the government to maintain its power. Years after that Indonesia entered the reform era (1998), when democracy started to run, including in the field of education.

This work is limited to primary education and secondary education conducted formally by *Pesantren Persatuan Islam*, which is under the auspices of the Dikdasmen (Primary and Secondary Education) Pimpinan Pusat Persatuan Islam in Bandung.<sup>78</sup> Given that *Persatuan Islam* has many *pesantrens*<sup>79</sup>, this work took two cases, namely *Pesantren Persatuan Islam 1-2 Jl. Pajagalan 14-16 Bandung* and *Pesantren Persatuan Islam 110 Jl. Cijawuragirang IV No. 21 Bandung*. Both *pesantrens* were used as the cases with consideration that both were the largest *Pesantren Persatuan Islam* in Bandung.<sup>80</sup>

This study is a combination of library research (library research) and field research (field research). According Mestika

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<sup>78</sup> With this restriction, *Pesantren Persatuan Islam Bangil* did not fall within the scope of this study, because according to Hud Musa Abdullah, Head of Education Departement of Yayasan Pesantren Persis in Bangil, the *Pesantren Persatuan Islam Bangil* structurally-organizational not fall directly under the organization of *Persatuan Islam*. For this information, see Akbar Muzakki interviews from *Sahid* magazine with Hud Abdullah Musa, "Dakwah Harus Melahirkan Kekuatan" [Da'wah have to Generating the Power], in <http://www.hidayatullah.com/sahid/9802/figur.htm> (retrieved on 7 Mei 2004).

<sup>79</sup> Up to 1999, *Persatuan Islam* had 154 *pesantrens* spread all around Indonesia. See Tasykil Khusus Pimpinan Pusat Persatuan Islam, *Wajah Pesantren Persatuan Islam: Berdasarkan Pengolahan Data Pemetaan* [The Face of Pesantren Persatuan Islam: Based on the Analysis of Mapping Data] (Bandung: Pimpinan Pusat Persatuan Islam, 1999), pp. 41-66. The tradition in *Pesantren Persatuan Islam* is to give number to its *pesantren* which shows the order of the establishment, for example *Pesantren Persatuan Islam 1-2 Pajagalan Bandung* which means this is the first *pesantren*, or *Pesantren Persatuan Islam 154 Biha Lampung Barat*, which indicates that this is the 154th *pesantren* of all the existing *pesantrens*.

<sup>80</sup> Interview with Drs. H. Aking Setiawan, M.Pd., Head of Dikdasmen Departement, Pimpinan Pusat Persatuan Islam at the PP Persatuan Islam Office, Jl. Perintis Kemerdekaan No. 2 Bandung, on 2 July 2005.

Zed, a professional research ideally uses a combination of library research and field research.<sup>81</sup> In Islamic studies, Akh. Minhaji called this type of research as a model of integration, that is the integration between library research with normative paradigm and field research with empirical paradigm, which is judged as a research base for Islamic studies.<sup>82</sup> Literature data were obtained through technical documentation, whereas the field data were collected through in-depth interview technique.

The primary data of this book are from the government documentation and *Persatuan Islam* documentation, especially those related to primary education and secondary education. Primary data were also collected from in-depth interviews with leaders of *Persatuan Islam*, particularly those involved with the decision making process for primary education and secondary education of *Pesantren Persatuan Islam*. The in-depth interview technique was conducted by using unstructured interviews focusing on open questions, so that interview guide was necessary.<sup>83</sup> The interviewed figures were Chairman of *Persatuan Islam* (Drs. KH. Siddiq Amien, MBA) as a key informant; Head of Tarbiyah Departement PP *Persatuan Islam* (Dr. HM Abdurrahman, MA), Head of Dikdasmen PP *Persatuan Islam* (Drs. H. aking Setiawan, M.Pd.), Al-Mudirul 'Am *Pesantren Persatuan Islam* 1-2 Pajagalan Bandung (KH. M. Atang As), and Al-Mudirul 'Am *Pesantren Persatuan Islam* 110 Cijawuragirang Bandung (H. Amin al-Husaeni), four of them were the informants.

The secondary data are the works about *Persatuan Islam*, either written by members of *Persatuan Islam* or researchers and observers of *Persatuan Islam*, and books about community-based education and Islamic education in Indonesia, online and printed. Looking at the research data used in this research were from text (documentation and transcribed interview), the method used in

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<sup>81</sup> Mestika Zed, *Metode Penelitian Kepustakaan [Library Research Methodology]* (Jakarta: Yayasan Obor Indonesia, 2004), p. 2.

<sup>82</sup> Akh. Minhaji, *Strategies for Social Research: the Methodological Imagination in Islamic Studies* (Yogyakarta: Suka-Press, 2009), p. 47 and 59.

<sup>83</sup> See Koentjaraningrat, "Metode Wawancara" [Interview Method], in Koentjaraningrat (ed.), *Metode-Metode Penelitian Masyarakat [The Methods in Social Research]* (Third Edition, Jakarta: Gramedia Pustaka Utama, 1997), pp. 138-154.

this research is content analysis, a scientific analysis of the contents of a communication message contained in the text or document.<sup>84</sup> The message and content of the data were then analyzed to find out the reflective conclusion, the process of rapid pacing between induction and deduction, between abstraction and elaboration.<sup>85</sup>

This book consists of seven chapters. The first chapter covers the introduction which discusses the importance of this research to be carried out. The second chapter covers the theoretical concept of community-based education, starting from the “community”, the basic concept of community-based education, philosophical foundations, basic principles, as well as democratization of education through community-based education. The third chapter explains government policies toward private educational institutions. It also covers the government Islamic policies, roles of the Department of Religious Affairs in managing Islamic education, general policies about Islamic education, and government policies to control private Islamic education.

The fourth chapter reveals the community-based education done by *Pesantren Persatuan Islam*, covering its forms of the institution, educational purposes, education curriculum, and funding. This chapter also covers two cases of *Pesantren Persatuan Islam*. The fifth chapter analyzes the responses of *Pesantren Persatuan Islam* towards the government educational policies, both short-term and long-term responses. The responses show the relevance and contribution of community-based education of *Pesantren Persatuan Islam* for national education, this is covered in the sixth chapter. The book ends with a concluding chapter that contains some conclusions and recommendations.

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<sup>84</sup> Content analysis technically involves classification of signs used in communication, using the criteria as a basis for classification, and use of certain analytical techniques as a predictive maker. Noeng Muhadjir, *Metodologi Penelitian Kualitatif [Qualitative Research Methodology]* (Third Edition; Yogyakarta: Rake Sarasin, 1998), p. 49.

<sup>85</sup> *Ibid.*, p. 6.



# CHAPTER II

## COMMUNITY- BASED EDUCATION<sup>1</sup>

This chapter is a literature review towards the concept of community-based education. In the earlier chapter, it is explained that the concept of “community” in this research refers to a relationship seen from four perspectives, namely interest, function, demography, and psychographic. *Persatuan Islam* as an Islamic community organization is also a community, that is the one bound by interest (*community of interest*), in this case

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<sup>1</sup> Some part of this discussion has been published separately in various journals and books, namely: Toto Suharto, “Formulasi Konsep Pendidikan Berbasis Masyarakat: Pesantren sebagai Model” [the Formulation of Community-Based Education Concept: Pesantren as Model], *Khazanah: Jurnal Ilmu Agama Islam* (Program Pascasarjana IAIN Bandung), Vol. 2, No. 8, July-December 2005, pp. 343-370 (Accredited Nationally) ; Toto Suharto, “Konsep Dasar Pendidikan Berbasis Masyarakat” [Basic Concepts of Community-based Education], *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan* (LPM Universitas Negeri Yogyakarta), Nopember 2005, Year XXIV, No. 3, pp. 323-346 (Accredited Nationally); Toto Suharto dan Muhammad Isnaini, “Community-Based Education dalam Tinjauan Pendidikan Kritis” [Community-Based Education in Critical Perspective], *ISTIQRRA: Jurnal Penelitian Islam Indonesia* (Direktorat Pendidikan Tinggi Islam, Depag RI), Vol. 08, No. 01, 2009, pp. 133-178; and Toto Suharto, *Pendidikan Berbasis Masyarakat: Relasi Negara dan Masyarakat dalam Pendidikan* [Community-Based Education: the Relationship between State and Community in Education] (Yogyakarta: LKiS, 2012).

religious (Islamic) interest. This chapter also discusses the concept of community-based education from the perspective of politics of education, especially critical education. For critical education, community-based education is an education with educational decisions made by the community in order to fulfill what the community needs. In addition, this chapter also discusses the philosophical foundations of community-based education, especially related to the independency and autonomy of the community-based education as the principles to hold. The end of this chapter reveals the relationship between government and the community in community-based education. The partnership between the two gives the image of community-based education as a concept that supports the democratization of education.

#### A. “Community” in Community-Based Education

The term “community” is synonymous with society. Society usually refers to the “public”, while community refers to “local community” or “associations”.<sup>2</sup> In Arabic, “society” is often said as *mujtama’* which means public or people in general, while “community” is said as *mujtama’ mahalli* which means local community.<sup>3</sup> *Dictionary of Sociology* defines *community* as:

Sub-group having characteristics like society, but in a smaller scale, and with narrower interest and less coordinated. Hidden in the concept of community is the existence of a territory, a degree which can be considered regarding the introduction and interpersonal contact, and the presence of some specific coherence base that separates it from the adjacent groups. Community has limited supplies themselves compared to society, but within the limitation, it has familiar associations and deeper sympathy. There may be some special bond of unity in the community, such as race, national origin, or religious affiliation.<sup>4</sup>

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<sup>2</sup> Hassan Shadily, *Sosiologi untuk Masyarakat Indonesia* [Sociology for Indonesian Society] (Jakarta: Bina Aksara, 1983), pp. 60-61.

<sup>3</sup> See Munir al-Mursi Sarhān, *Fi Ijtima’iyyāt al-Tarbiyyah* (t.tp: Maktabah al-Anglo al-Mis}riyyah, 1978), pp. 229-230.

<sup>4</sup> Henry Pratt Fairchild (ed.), *Dictionary of Sociology* (Totowa, New Jersey:

The lexical meanings above imply that community is usually considered as group of people who inhabit a particular area with all the ties and norms in it. With different considerations, Orden C. Smucker tried to approach education with the community perspective (community approach to education). He defined community as a group of population, living in an adjacent area, integrated through a common experience, having a number of basic services institutions, aware of the unity, and able to act in its capacity as a corporation.<sup>5</sup>

To facilitate the understanding about community, Emmanuel Gerhard Lenski divided community into two categories, namely the geographic and cultural. He wrote:

Basically, there are two types of communities, geographical and cultural. Geographical communities are those whose members are united primarily by ties of spatial proximity, such as neighborhoods, villages, town, and cities. Cultural communities are those whose members are united by ties of a common cultural tradition, such as racial and ethnic groups. A religious group may also be considered a cultural community if its members are closely integrated by ties of kinship and marriage and if the group has developed a distinctive subculture of its own.<sup>6</sup>

The new trend shows that conceptualization of community by using geographical locational perspective starts to fade away. This, as stated by Michael W. Galbraith, has made the intersecting and overlapping meanings between the community and the community in a broad sense.<sup>7</sup> There are, according to

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Littlefield, Adams & Co., 1977), p. 52.

<sup>5</sup> Orden C. Smucker, "The Community Approach to Education", in Wilbur B. Brookover (ed.), *A Sociology of Education* (New York: American Book Company, 1955), p. 373.

<sup>6</sup> Gerhard Emmanuel Lenski, *Human Societies: an Introduction to Macrosociology* (Kogakusha: McGraw-Hill, 1978), p. 55.

<sup>7</sup> Michael W. Galbraith, "Community-Based Organizations and the Delivery of Lifelong Learning Opportunities", in <http://www.ed.gov/pubs/PLLIConf95/comm.html>, (retrieved at 3 Mei 2003). This writing is a commissioned paper presented to the National Institute on Postsecondary Education, Libraries, and Lifelong Learning, Office of Educational Research and Improvement, U.S. Department of Education, Washington, D.C., April 1995.



him, different perspectives trying to understand community as a concept. *First*, the perspective of “interest” which breeds the concept of community of interest. This perspective understands the community as a group of individuals who are tied by one or several units of the interests of many people, such as pleasure, citizenship and political interests, and spiritual or religious beliefs. Becoming member of “Football Lovers” or “Opera Lovers is just an example of community of interest. *Second*, the perspective of “function” that gives rise to the concept of community of function. This group is recognized by the functions or roles in life, such as professors, social workers, consultants, lawyers, doctors, farmers, construction workers, parents, and so on. *Third*, demographic perspective, which sees society as a group of people bound by common demographic characteristics such as race, gender, and age. The examples of such people is “African-American Community” or “Group of Elderly”. *Fourth*, psychographic perspective, which is to see the community as a group formed by the components of value systems, social class, and lifestyle. The examples of such people are the “Gay Community” and “Middle Class Rural Agricultural Society”.

Citing the *Harvard Education Review*, published in 1989 and 1990, P.M. Cunningham tried to define the community for community-based education. According to him, the community can be defined as:

The configuration of people we live next to, as well as of people with whom we share deep common bonds; work, love, an ideology, artistic talent, a religion, a culture, a sexual preference, a struggle, a movement, a history, and so on.<sup>8</sup>

The aforementioned definition of community is in line with the four perspective community explained by Galbraith, namely the perspective of interest, function, demographic, and psychographic. With this understanding, all the ties that bind individuals, either by interest, function, demographic,

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<sup>8</sup> Torsten Husen and T. Neville Postlethwaite (editor in chief), *The International Encyclopedia of Education*, Vol. II (Oxford: Pergamon, 1994), in term “Community Education and Community Development” by P.M. Cunningham, p. 900.

and psychographic, can be referred as a community. This kind of conceptualization of community that is used as the basis of defining word “community” in community-based education. In this context, *Persatuan Islam* as a Islamic community organizations is a community, which is bound by the interests of the community based on the interests of religious faith (Islam).

## B. The Basic Concept of Community-Based Education.

The participation of the community in education in Indonesia, according to Suyata, is not a new thing. It has been implemented by private foundations, volunteer groups, non-government organizations, and even individual.<sup>9</sup> Specifically Azra mentioned that among Indonesian Muslim community, the participation of community in community-based education has long been implemented, as old as the history of Islam in Indonesia. Almost all Islamic educational institutions in Indonesia, from *rangrang*, *dayah*, *meunasah* (Aceh), *surau* (Minangkabau), *pesantren* (Java), *bustanul athfal*, *diniyah*, and other Islamic schools established and developed by the Muslim community itself.<sup>10</sup> Community-based education, according to Umberto Sihombing, is an education designed, implemented, evaluated, and developed by the community which is directed towards the effort to meet the challenges and chances in a certain community with future orientation. In other words, community-based education is a concept of education “from, by, and for the society”.<sup>11</sup> With this Sihombing confirmed

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<sup>9</sup> Suyata, *Community Participation in School Development: Access, Demand, and School Construction* (Jakarta: Directorate of Secondary Education, Directorate General of Primary and Secondary Education, Ministry of Education and Culture, 1996), p. 2.

<sup>10</sup> Azyumardi Azra, “Masalah dan Kebijakan Pendidikan Islam di Era Otonomi Daerah” [Problems and Policies of Education in Provincial Autonomy Era], Paper presented at *National Conference on Education Management* in Hotel Indonesia, Jakarta 8-10 August 2002, in cooperation with Universitas Negeri Jakarta and Himpunan Sarjana Administrasi Pendidikan Indonesia, p. 5-6.

<sup>11</sup> Umberto Sihombing, “Konsep dan Pengembangan Pendidikan Berbasis Masyarakat” [Concepts and Developments of Community-Based Education], in Fasli Jalal and Dedi Supriadi (eds.), *Reformasi Pendidikan dalam Konteks Otonomi Daerah* [Education Reformation in the Context of Provincial Autonomy] (Yogyakarta: Adicita Karya Nusa. 2001), p. 186.

that the reference in understanding the community-based education is non-formal education, because education outside the school is based on community, not on the government. It can take the form of Pusat Kegiatan Belajar Mengajar (PKBM/Teaching and Learning Center), which thrives and people competing to build it. Throughout Indonesia, until the 2000s, there were about 760 PKBM.<sup>12</sup>

Dedi Supriadi also expressed the same thing when analyzing the phenomena of TKA/TPA (Al-Qur'an Learning Centre) in Indonesia since 1980s. He stated that community-based education is an educational process born from the needs of the community. Therefore, it should not be limited with formal rules from the government. The phenomena of TKA/TPA can be used as an alternative model in developing community-based education, especially seen from the independence from government bureaucracy. It shows a proof of the accommodation of the will of the people for their children education.<sup>13</sup>

However, community-based education can be applied not only from non formal education, as previously mentioned by Sihombing and Supriadi. The Act No. 20 of 2003, Article 13 paragraph (1) states that “the path of education consists of formal, non-formal, and informal education which can complement and enrich each other”. Therefore, community-based education can also take formal, non-formal, and informal lines. Regarding this, Galbraith said, “the concepts of community-based education and lifelong learning, when merged, utilizes formal, nonformal, and informal educational processes”.<sup>14</sup> Galbraith also added that community-based education with formal proses is usually an education conducted by formal bureaucratic organization such as schools or universities. Community-based education with nonformal process can take the form of education outside formal

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<sup>12</sup> *Ibid.*, p. 188-190.

<sup>13</sup> Dedi Supriadi, “Antara Taman Kanak-Kanak dan Sekolah Dasar: Di Balik Kebijakan Ada Konstruksi Berpikir” [Between Kindergartens and Elementary Schools: Behind the Policy there is the Construction of Thought], *Analisis CSIS*, of XXIX/2000, No. 3, pp. 365-368.

<sup>14</sup> Michael W. Galbraith, “Community-Based Organizations”.

system framework which provides selected lessons in chosen places like museum or library. The community-based education with the informal process is obtained by individual through interaction with others in the workplace, with family, or with friends.<sup>15</sup>

In a literature review, there are three perspectives trying to find the conceptual basis for community-based education, namely:

### *1. Community-Based Education in a Historical Perspective*

This perspective views community-based education as a further development of school-based education. This perspective was introduced by Winarno Surakhmad stating that community-based education is a further development of school-based education. In his view, “the concept of school-based education management is a concept that probably needs to be the priority as a growing point of the concept of community-based education”.<sup>16</sup> Nourouzzaman Shiddiqi<sup>17</sup> admitted that historical analysis always breeds three main elements namely: the origin, change, and development. Elements emphasized by Surakhmad in his analysis of community-based education was a problem of development, a development that appears later after the birth of school-based education. With this perspective Surakhmad further asserted that the definition of community-based education is education to make society aware as basic nursery development. The concept of a community-based education is efforts to increase the sense of community awareness, ownership, involvement, and responsibility.<sup>18</sup>

### *2. Community-Based Education in a Sociological Perspective*

Different from Surakhmad who sees community-based

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<sup>15</sup> *Ibid.*

<sup>16</sup> Winarno Surakhmad, “Manajemen Pendidikan Berbasis Sekolah dalam Rangka Pengembangan Pendidikan Berbasis Masyarakat” [School-based Education Management in order to Develop Community-based Education], Paper presented on the *Meeting of Principals of State and Private Junior High and Senior High Schools of Central Java*, Kanwil Depdiknas, August-September 2000, p. 20.

<sup>17</sup> Nourouzzaman Shiddiqi, *Jeram-Jeram Peradaban Muslim* [The Cascades of Muslim Civilization] (Yogyakarta: Pustaka Pelajar, 1996), p. 12.

<sup>18</sup> *Ibid.*, pp. 9-10.

education from the growing point, P.M. Cunningham sees community-based education from sociological perspective. He differentiated the concept of community education from community-based education. According to him, community education refers to the process of developing community education with the purpose of developing the potential and participation of the local community, with the implementation following functionalist paradigm. This paradigm assumes the existence of “public school” and the desire to use it efficiently. These schools are made to be community resources, in order to increase community participation in education. This paradigm does not see the social structure of the community in which the school is located, but the involvement of citizens in community development. Therefore, some education experts in the United States promote the use of community education as a way to solve various problems of schooling in order to prepare workers competitiveness, thus people can carry out their functions.<sup>19</sup>

In contrast to community education, community-based education according to Cunningham assumes a more radical stance.<sup>20</sup> Citing the opinion of The Association for Community Based Education, he interpreted the concept of community-based education as:

Responding to underserved populations by carrying out of range of activities that include economic development, housing rehabilitation, health services, job training, adult literacy, and continuing education programs. The promise is that education cannot be separated from the culture and community in which it occurs-it is linked to community development and the empowerment of communities.<sup>21</sup>

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<sup>19</sup> Torsten Husen and T. Neville Postlethwaite (editors in chief), *The International Encyclopedia of Education*, Vol. II (Oxford: Pergamon, 1994), under term “Community Education and Community Development” by P.M. Cunningham, pp. 900-901.

<sup>20</sup> *Ibid.*, p. 901.

<sup>21</sup> *Ibid.*

According to Cunningham, based on the aforementioned definition, what becomes the commitment of community-based education is to conduct development and empowerment in community. In doing so, community-based education may be organized around specific population, or around a particular environment. What rarely to happen is the placement of community-based organizations in a public school. This is because the definition of community-based education is power and poverty relationships, not the citizen participation. Therefore, the paradigm used in community-based education is a conflict paradigm.<sup>22</sup>

According to Cunningham, the existence of the aforementioned two paradigms cannot be separated from the debate surrounding the main purpose of education received in school. The first interpretation, namely functionalism paradigm, indicates that the presence of modernization and evolutionary changes in development have emphasized the need for consensus and integration, so that all occur in equilibrium. In this context the schools are often aimed at preparing citizens, either through cognitive and socialization, to take on the role of social and economic basis of the achievement they accomplished in a competitive system. As in the second interpretation, which is the paradigm of conflict, power has become the main concept analysis. This analysis of power has brought a form of conflict in which the variables such as race, gender, and class are powerful tools to explain the process of domestication. Domestication is a central concept in analyzing conflict and group or class resistance.<sup>23</sup>

The concept, in a glance, explains that functionalist education paradigm always implements its educational program with what is usually called as community education and community development. Because the functionalist theory is the basis of the paradigm, the educational program like this, thus, tends to preserve status quo. Education in functionalist theory has been used as instrument to achieve stability or equilibrium above the consensus of the members of the community.<sup>24</sup>

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<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*, p. 900.

<sup>24</sup> Nasikun, *Sistem Sosial Indonesia [Social System of Indonesia]* (Jakarta:

Different from the functionalist paradigm, conflict paradigm focuses its educational program on community-based education. According to Nasikun,<sup>25</sup> conflict paradigm indicates that social changes occur because of the existence of continuously conflicting elements within the society due to different authority. Different authorities have created two conflicting interests. A group tends to preserve status quo, and another group demands changes and reshuffles. These two groups tend to be in conflicting positions to preserve each group's interest. There are three form of management of conflict, namely conciliation, mediation, and arbitration. The three of them are considered effective for the conflict management mechanism. The existing conflict is considered as a force that can booster social changes. Community-based education, according to Cunningham, tends to demand social changes created from conflict happening between pro status quo groups (government) and anti-status quo groups (community). This kind of conflict is necessary to create transformative community.

### 3. *Community-Based Education in Political Perspective*

The third perspective that can be used to look at the concept of community-based education is a political perspective.<sup>26</sup> Among the figures in this perspective is Dean Nielsen. Nilesen stressed that community-based education is just the opposite with the state-based education. This is because people with sense of community is usually contrasted with the state. In the Indonesian context, according to Nielsen, community-based education refers to seven understandings, namely: (a) the role of the community in education, (b) school-based decision making, (c) education provided by private schools or foundations, (d) education and training provided by private training centers, (e) non-formal education provided by the government, (f) community learning center, and

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Rajawali Pers, 1995), pp. 9-15.

<sup>25</sup> *Ibid.*, pp. 16-25.

<sup>26</sup> Dean Nielsen, "Memetakan Konsep Pendidikan Berbasis Masyarakat di Indonesia" [Mapping Community Based-Education Concept in Indonesia] in Fasli Jalal and Dedi Supriadi (eds.), *Reformasi Pendidikan dalam Konteks Otonomi Daerah* [Education Reformation in the Context of Provincial Autonomy] (Yogyakarta: Adicita Karya Nusa, 2001), p. 175.

(g) non-formal education provided by grassroots organizations such as NGOs and *pesantren*.<sup>27</sup>

From the broad and various definitions of community-based education, *Nielsen* plotted and mapped it based on two dimensions, namely the involvement of the private sector and the degree of government ownership of the community. Judging from the first dimension (government involvement), community-based education is the education in which a high proportion of decisions are made by the community.<sup>28</sup> Based on this understanding, “the only one that is entirely community-based education is a *pesantren* that has its own curriculum, seeks its own funding, and serves the needs of society,”<sup>29</sup> wrote Nielsen. The second dimension (ownership) of the mapping of community-based education in *Nielsenian* is done by plotting the degree of public control over the educational program. Based on the second dimension, *pesantren* is an example of full public ownership. For Nielsen, in *pesantren* institutions, the community not only supports, gets involved, or becomes a partner, but also fully becomes the owner of *pesantren*.<sup>30</sup>

Another figure trying to see community-based education from political perspective is Makmuri Sukarno.<sup>31</sup> By analyzing the case of community-based education done by Taman Siswa, Sukarno said that theoretically there are two extreme politics of education orientations, namely humanistic-oriented politics of education, and instrumentalistic-oriented politics of education. Humanistic orientation puts education as an effort to develop humanistic aspects of the student as the main focus, and has intrinsic values. Whereas, instrumentalistic orientation focuses on education as an effort to maximize extrinsic functions of the students in facing the future that is defined by the power of certain economic and

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<sup>27</sup> *Ibid.*, pp. 175-176.

<sup>28</sup> *Ibid.*, p. 178.

<sup>29</sup> *Ibid.*, p. 176.

<sup>30</sup> *Ibid.*, p. 179.

<sup>31</sup> Makmuri Sukarno, “Perguruan Taman Siswa: Kasus Pendidikan Berbasis Masyarakat Menghadapi Negara” [Taman Siswa: the Case of Community-Based Education against the State], *Masyarakat Indonesia: Majalah Ilmu-Ilmu Sosial Indonesia*, Vol. XXXIV, No. 2, 2008, pp. 95-124.



political power. The two conflicting orientations give impact to the implementation of education in society. In a developing country, both orientations appear in the form of community-based education (e.g by religious groups) that promotes character development and liberation, and a state-based education that tends to develop politics of education instrumentally.

Radical/critical education, as one of the exponents of humanistic orientation, emphasizes the role of education as liberation politics, which is that without commitment to liberation, education will only be an instrument of domination by the dominant group. To avoid this, education needs to be placed in a public space that requires struggle, in which the students, parents, and communities continue to be involved in the processes of planning and learning, so that through this involvement political issues become more pedagogical.<sup>32</sup>

For Sukarno, then, community-based education is the humanization of education arena, in which society, politically, as a whole continues to be involved in the educational process, from planning to implementation. Community involvement in the educational process is done none other than for the people who are the owner of the education, have the “freedom” in determining their education, so that education has humanistic values, no longer instrumentalistic values in which education becomes a tool for the country.

The concept of community-based education seen from political perspective is also supported by Sharon Murphy who tried to give his critical foundations. According to Murphy, community-based education is always grounded in critical theory and pedagogy. This is because education is a community-based education that is rooted in the community within the framework of social justice and empowerment.<sup>33</sup> In order for social justice and empowerment received reinforcement and expansion, it is imperative that

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<sup>32</sup> *Ibid.*, pp. 26-28.

<sup>33</sup> Sharon Murphy, “Informing Our Practice: a Case Study to Interrogate and Seek Critical Foundation for Community-Based Education” (*Ph.D. Dissertation* in Claremont Graduate University and San Diego State University, 2001), p. 16.

education that is rooted in the community is always based on the theory and critical education, which, in some ways and critical educational theory, brings democracy and liberation of education from the oppressive forces.<sup>34</sup> “Community-based education should use critical theory and pedagogy to strengthen and expand their emancipatory education,” wrote Murphy.<sup>35</sup>

The implication of the implementation of community-based education based on politics of education mentioned formerly is the existence of public school and private school. According to Soedijarto,<sup>36</sup> in education there are terms called public school and private school. This is because the government school was devoted to the public interest, and financed from public funds obtained through the tax system. This is different from a private school dedicated and organized by a particular community. Still according to Soedijarto, private schools are organized by the community for the benefit of the group. In the context, of Indonesian, private schools are divided into four groups, namely: (a) private schools for religious purposes, (b) private schools serving the interests of quality, (c) private schools devoted to education for groups of people who have not been reached by the educational services provided by the government, and (d) private schools which operate because of other interests of the organizers.<sup>37</sup>

In seeing community-based education the author tends to agree with, of the three perspectives, political perspective, the politics of education especially from the point of critical education.<sup>38</sup> For critical education, education is an arena of political struggle.

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<sup>34</sup> *Ibid.*, pp. 88-89.

<sup>35</sup> *Ibid.*, p. 90.

<sup>36</sup> Soedijarto, *Memantapkan Kinerja Sistem Pendidikan Nasional dalam Menyiapkan Manusia Indonesia Memasuki Abad ke-21* [Strengthening the Working System of National Education in Preparing Indonesians for the 21<sup>st</sup> Century] (Jakarta: Proyek Perencanaan Terpadu dan Ketenagaan Diklusepora, 1997), p. 314.

<sup>37</sup> *Ibid.*

<sup>38</sup> By quoting from Giroux dan Aronowitz, Fakhri et.al. mapping educational group into three groups, namely conservative, liberal, dan critical/radical. Further read Mansour Fakhri et.al., *Pendidikan Populer: Membangun Kesadaran Kritis* [Popular Education: Developing the Critical Consciousness (Yogyakarta: REaD Books, 2001), pp. 18-22.

If the conservative educational paradigm of education aims to maintain the status quo, while the paradigm of liberal education to change the moderates, then in critical pedagogy, education is aimed to fundamentally change the structure of political economy in a society where the education takes place. According to Mansour Fakih and Toto Rahardjo, education matter is a critical reflection of the dominant ideology towards social transformation. The main purpose of education is creating space to behave critically towards unjust system and structure, as well as deconstructing and advocating for a more equitable social system. Education is not possible to be neutral, and can not be neutral, be objective, or have a distance with the community. The vision of education is doing a critique of the dominant system as taking sides on the grassroots and the oppressed people to create a more equitable social system. In a critical perspective, education must be able to create a space to identify and analyze freely and critically in the context of social transformation. In other words, the main task of education is to “rehumanize” the human experiencing dehumanization due to unjust system and structure.<sup>39</sup> Herein lies the need for the application of the concept of community-based education of the politics of education, so that education is always free from domination and hegemony.

From several things above, it can be said that community-based education in the perspective of critical education is an education that the educational decisions made by the community. The decisions are related to the policy to have its own curriculum, funding, and be able to serve the community’s needs. With the decision of the policy, automatically the education fully belongs to the community (*full ownership*).

From above understanding, there are at least four indicators to see the existence of community-based education from the perspective of critical education, which is having its own institutional forms, its own educational goals, its own

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<sup>39</sup> Mansour Fakih and Toto Rahardjo, “Pendidikan Yang Membebaskan” [Liberated Education], in <http://www.fppm.org/Info%20Anda/pendidikan%20yang%20membebaskan.htm> (retrieved at 9 April 2005).

curriculum, as well as its own independent education funding. These four indicators are used by the author to see community-based education conducted by the *Pesantren Persatuan Islam*.

### C. Philosophical Foundations of Community-Based Education

According to Watson, there are three synergizing basic elements that become the philosophical foundations of community-based education, namely learning society, critical pedagogy, dan local-based.<sup>40</sup> The *first* foundation is that community-based education depends on the tdevelopmentny of learning society. This foundation asserts the trust to the society to conduct their own education based on the strength, skills, knowledge, and experience they have. According to Indra Djati Sidi, new paradigm of education states that education does not only become an individual problem for formal educational institutions such as school, but also a problem for the society as whole. “School” in this paradigm is defined not only as formal-institutional, but also everywhere, especially in a family and surrounding. All aspects of human life can be a means of and media for learning that can be done throughout life, thus providing a conducive climate for the birth of learning society.<sup>41</sup>

The term learning society refers to the fact citizens are actively exploring the learning experience in every facet of life. Each member of the community is consciously independently conducting individual learning activities. This activity is not only by reading books, magazine, or newspaper, listening to the radio, or watching TV, but the most important thing is the existence of a conscious intent to pursue the knowledge, skills, and views of life, from anyone, anywhere, and at any time.<sup>42</sup> Essentially, learning

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<sup>40</sup> Quoted from Umberto Sihombing, “Konsep dan Pengembangan”, p. 187.

<sup>41</sup> Indra Djati Sidi, *Menuju Masyarakat Belajar: Menggagas Paradigma Baru Pendidikan* [Toward the Learning Society: Conceptualizing New Paradigm of Education] (Jakarta: Paramadina-Logos Wacana Ilmu, 2001), p. 4.

<sup>42</sup> See Sanapiah Faisal, *Pendidikan Luar Sekolah di dalam Sistem Pendidikan dan Pembangunan Nasional* [Non-Formal Education in National Education and

society is a society that makes all the activities of life as a process of conscious learning.

The *second* foundation is that community-based education is always based on a critical pedagogy. Compared to conservative and liberal perspectives, critical perspectives are preferred to be able to develop a community-based education, because this perspective emphasizes the importance of improvement and change for the betterment of society. Aronowitz and Giroux<sup>43</sup> in *Education Still Under Siege* has mapped the flow of education in three paradigms, namely conservative, liberal, and radical or critical. Conservative paradigm views education as a tool of power to maintain stability and balance. Education in this paradigm is often intended to maintain the status quo. Liberal paradigm departs from the belief that the problem of education has nothing to do with political and economic problems. The solution offered by this paradigm in solving various problems of education is the effort “lipstick” reform, which is building a class with new facilities, modernization of schools with computer equipment, improving the teaching methodology to be more efficient and participatory, such as through group dynamics, learning by doing, experimental learning, and even through the CBSA (*Cara Belajar Siswa Aktif*/Active Student’s Way of Learning).

Since the reforms are “lipstick”, then this improvement effort does not touch the political systems and structures that exist in the society. In contrast to conservative and liberal paradigm that considers education as a non-political, radical or critical paradigm sees the relation between education and the structure of political domination. Education for critical paradigm is the arena of political struggle. If the conservative stream of education aims to maintain the status quo, while the liberals to moderate changes, then the critical paradigm requires fundamental changes in the political structure of the economic society in which education is.

*Third*, community-based education is carried out by following the principle of local-based. By being located in the

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Development System] (Surabaya: Usaha Nasional, 1981), p. 46.

<sup>43</sup> Quoted from Mansour Fakhri et.al., *Pendidikan Populer*, pp. 18-22.

community, the community is expected to be able to design, decide, as well as organize their own education according to their needs.

The aforementioned three philosophical foundations basically want to see community-based education as part of the political agenda of critical education. The main platform of critical education is the idea that education is political.<sup>44</sup> Paulo Friere in dialogue with Ira Shor says, “This is a great discovery, education is politics!”.<sup>45</sup> Freire’s statement implies that “education is political” is a critique of the dominant ideology, and it is also a commitment to fight against injustice and inequality. When a curriculum is created and controlled top-down, then, for critical education, it indicates that the imposition of the dominant culture to the students. Knowledge is not neutral. The one creating knowledge is the one having the power to dominate others. Similarly, in the educational curriculum there is power to dominate students, and this will make the students cannot see themselves as “people who can transform knowledge and society”, according to Shor.<sup>46</sup>

When it happens, following the analysis Giroux, Freire asserts that education has thus acted as an agent reproducing the dominant ideology. Then who has the duty to fight against this dominant ideology? Freire’s answer is clear, that the transformation can only be done by those who dream of reinvention, the re-creation, and reconstruction of the community. Therefore, whoever dreams this, then they should “fill” spaces in schools and institutions with the spirit, so that the reality which has been covered by the dominant ideology through dominant curriculum will unfold.<sup>47</sup>

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<sup>44</sup> Read Sophie C. Degener, “Making Sense of Critical Pedagogy in Adult Literacy Education”, *Annual Review of Adult Learning and Literacy*, Vol. 2, No. 1, 2001, p. 32.

<sup>45</sup> Quoted from Ira Shor, “Education is Politics: Paulo Freire’s Critical Pedagogy”, in Peter McLaren and Peter Leonard (eds.), *Paulo Freire: a Critical Encounter* (London: Routledge, 2001), p. 27.

<sup>46</sup> *Ibid.*, pp. 27-28.

<sup>47</sup> Ira Shor and Paulo Freire, *Menjadi Guru Merdeka: Petikan Pengalaman [Becoming an Independent Teacher: A Slice of Experience]*, translated by A. Nashir Budiman (Yogyakarta: LKiS, 2001), pp. 54-55.

On the other part, Freire asserted that because education was never, is not, and can never be neutral to the reproduction of the dominant ideology, therefore Freire prefers to call education as *a form of intervention in the world*. This form of intervention would have implications for the educational process to choose between two options, namely the role of education as the dominant ideology of reproduction, or serve as a cover dismantler of the dominant ideology.<sup>48</sup> Of the two forms of this educational role Freire raises two educational model related to the eradication of illiteracy, which are a model of education which bind (domesticating) and education model that frees (liberating).<sup>49</sup> Admitted by Ali A. Abdi, education for Freire and other critical education experts is a powerful political instrument that can lead to two possibilities, namely as emancipation or as keeper of status quo.<sup>50</sup>

Political vision of education in Freirean perspective from the beginning stressed that education was political and siding. Called as “political” means it implies that the critical education does not make some kind of political theories. Reported by Diana Coben, Freire does not call himself a politician, he merely reflects his political experiences in education. However, for Freire, it is impossible to carry out a praxis without theory building. The theories used by Freire in critical education is eclectic, the choice of a variety of random theory. Therefore, the Freire’s critical education tried to unite between theory and practice in order to praxis. From this, Coben said that for Freire’s education is political.<sup>51</sup> Being “siding”, means pro for educational purposes for “liberation” or for “domestication”. Education must choose between them. If someone does not choose education for liberation,

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<sup>48</sup> Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage*, translated by Patrick Clarke (Maryland: Rowman and Littlefield Publishers, 2001), p. 91.

<sup>49</sup> Paulo Freire, *The Politics of Education: Culture, Power, and Liberation*, translated by Donaldo Macedo (Connecticut: Bergin and Garvey, 1985), p. 101.

<sup>50</sup> Ali A. Abdi, “Identity in the Philosophies of Dewey and Freire: Select Analyses”, *Journal of Educational Thought*, Vol. 35, No. 2, 2001, p. 193.

<sup>51</sup> Diana Coben, *Radical Heroes: Gramsci, Freire and the Politics of Adult Education* (New York: Garland Publishing, 1998), pp. 53-115.

naturally it means that person choses education for domestication or maintaining the status quo.<sup>52</sup>

Options like this occur, according to Sudiarja, because critical education with figures such as Freire has committed that education is an act of culture (cultural action) and is never separated from the interests of the perpetrators. Education, both public and private, always never be neutral, since influenced by the motivation of the perpetrators.<sup>53</sup>

Peter McLaren admitted that one of the main tasks of critical education is to expose the role played by the school institution in the political and cultural life. Critical education always sees the school as a political and cultural enterprise, which is that the school is not only as a teaching area alone, but also an arena in which diversity and social ideologies often clash in the endless struggle for the dominant group. This view is certainly different from the traditional view that sees education and teaching as a neutral process that is far from the concept of power, politics, and history. In contrast to this view, critical education always involves social, political, cultural, and economic in understanding the task and role of the school in the contemporary era.<sup>54</sup>

Because critical education contains political vision that seeks to dismantle interests of dominant ideology, the issues concerning the concept of resistance is rarely discussed in it. According to Barry Kanpol, the concept of resistance in the critical education is the development of the Gramscian concept of hegemony. Hegemony here is often seen as a force that makes the process of hegemonic control over the ideas, images, and other forms of public awareness. For that reason, we need a resistance called “counter-hegemony”.

Counter-hegemony looks at educational institutions as an alternative of transformative region that can take the fight to the

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<sup>52</sup> See A. Sudiarja, “Pendidikan Radikal Tapi Dialogal” [*Radical Yet Dialogical Education*], *Basis*, No. 01-02, Tahun Ke-50, Januari-Februari 2001, p. 6.

<sup>53</sup> *Ibid.*

<sup>54</sup> Peter McLaren, *Life in Schools: an Introduction to Critical Pedagogy in the Foundations of Education* (Fourth Edisi; Boston: Pearson Education Inc., 2003), p. 186.



aspects concerning the cultural reproduction of knowledge, values, and attitudes made by the power of hegemony. Thus, this counter hegemony is the main demand of the various forms of alienation, oppression and subordination, which can be understood in two ways. *First*, counter-hegemony is the process of making meaning of alternative knowledge to construct a new cultural reproduction, which allows teachers and students to create a society that carries the “good life”. *Second*, counter-hegemony can also be understood as “another way” to unify various resistance groups.<sup>55</sup> From both understandings of counter-hegemony, born the concept of resistance in this critical education, especially the one promoted by Giroux in *Theory and Resistance in Education* and Bullough and Gitlin with teacher resistance theory.

For Kanpol, resistance in critical education is defined as the resistance in the sense of political-culture (*cultural political resistance*), instead of the resistance as a political institution (*institutional political resistance*). As a transmitter of knowledge to students, educational institutions can stem the cultural forms that arise from the dominant ideology that gave birth to the oppression of the people. It is a form of resistance through cultural action. The concept of resistance as it is required in critical education, so that teachers and students become agents of emancipation for the community.<sup>56</sup>

The explanation about philosophical foundations which view community-based education from the perspective of critical education indicates the need for community-based education to perform counter-hegemony or resistance towards the education managed by the government. The resistance, however, is not in the form political institution, but cultural resistance which is meant to liberate the society to determine their education. In this context, community-based education done by *Pesantren Persatuan Islam* as going to be explained in the fourth chapter of this book is basically a cultural resistance form, not a political resistance.

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<sup>55</sup> Barry Kanpol, *Issues and Trends in Critical Pedagogy* (New Jersey: Hampton Press, 1997), pp. 37-38.

<sup>56</sup> *Ibid.*, pp. 41-42.

## D. Basic Principles of Community-Based Education

Basically, an education is called as community-based education when the responsibility for education from planning to evaluation is in the hands of the community. Here the term “community-based” actually refers to the degree of public ownership. Therefore, if the people have the authority to make decisions *kependidikannya*, related to determining the purpose of education, curriculum, funding, and others, then it is truly educational community based. Conversely, if everything is determined by the government, it is called a state-based education.<sup>57</sup>

Related to that, H.A.R. Tilaar, an expert of critical education in Indonesia, said that the community-based education was one of the new paradigm of education in order to build civil society. Community-based education is the education from, by, and for the community. Called “from the community” because education must address the needs of the community itself, called “by the community” because the community is not an object that implements the willingness of state education, but society is the subject of education that implement education, and called “together the community” because the community is not subordinated by the government. Although such government is providing the funds, but subsidies of government does not diminish the authority of the community in its implementation. With this paradigm, education is no longer centralized and bureaucratic, which tend to make society as a recipient object what has been determined by the government. If people still made the object of education by the government, with various projects, then this education will be a “stranger” to the community, because they felt did not have it. Therefore, for Tilaar, “education belongs to the people and therefore the people have the right and responsibility to organize it by itself. This is called community-based education in spite of the authority of the central bureaucracy”.<sup>58</sup>

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<sup>57</sup> Zubaedi, *Pendidikan Berbasis Masyarakat: Upaya Menawarkan Solusi Terhadap Berbagai Problem Sosial* [Community-based Education: Solutions for Various Social Problems] (Yogyakarta: Pustaka Pelajar, 2005), p. 134.

<sup>58</sup> H.A.R. Tilaar, *Membenahi Pendidikan Nasional* [Fixing National Education] (Jakarta: Rineka Cipta, 2002), p. 31.

In line with Tilaar, Freire asserts that education programs ought to be a reality that must be modified jointly by the community according to its own world view, as the objective situation. “One can not expect positive results from a study of political action that does not respect the views of the world adopted by the community. This kind of education program is precisely the cultural attack, although it contains good intention,”<sup>59</sup> wrote Freire. Appreciation to the public authority to develop their own educational programs, according to Freire, is done so that the community can be the “master” for their own thoughts. They have dialogue and discussion about their thoughts and views on the reality that they face. Herein lies the reason why the public should be involved in dialogue and have to take part in an educational program developed together.<sup>60</sup>

Associated with ownership of the community in community-based education, Galbraith said some principles that can be held down in the provision of education by the community.<sup>61</sup>

1. Self-determination. All members of the community have the right and responsibility to be involved in determining community needs and to identify the community resources that can be used to meet those needs.
2. Self-help. Members of the community is the best to be served when their capacity to help themselves is supported and developed. They become part of the solution to build self independence, not dependence, when they assume responsibility for their own welfare.
3. Leadership development. Local leaders should be trained in various skills, such as problem solving, decision making, and in the process the group as a crutch to help themselves and in an effort to increase sustainable community.
4. Localization. The greatest potential for creating high community participation occurs when a variety of services, programs, and opportunities for community involvement be made so close to the places where they live.

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<sup>59</sup> Paulo Freire, *Pedagogy of the Oppressed*, translated by Myra Bergman Ramos (London: Sheed and Ward, 1972), p. 84.

<sup>60</sup> *Ibid.*, p. 118.

<sup>61</sup> Michael W. Galbraith, “Community-Based Organizations”.

5. Integrated delivery of services. Interagency cooperation among organizations and agencies that work for the community would be able to realize the goals they expect. Is that better serve the community by working with organizations and other agents who work in the public interest.
6. Reduce duplication of services. The community need to use physical resources, finance, and human resources it has, and coordinate the resources without duplicating services.
7. Accept diversity. Separation or isolation of people based on age, income, social class, gender, race, ethnicity, religion, or certain conditions may prevent the full development of the community. The inclusion of a representative group that represents the whole of the population of the broader society is guaranteed in the planning, development, and implementation of programs, services, and community activities.
8. Institutional responsiveness. Serving the needs of a changing society continually is an obligation of public institutions, because they are there to serve the public.
9. Lifelong learning. Opportunities for learning, both formal and informal, should be available to members of the public of all ages in a broad community.

Some of the above principles in essence confirms that in the community-based education, the people have the independence and authority to determine the fate of their own education. The fate of public education is managed by the private sector is not determined by a centralized government. For critical education, as stated above by Tilaar and Freire, the community is the “master” for the implementation of their educational process, which is therefore the people have the right to determine any public educational policy independently and autonomously. In this regard, the principle of independence and autonomy of educational institutions in determining any education policy is a key prerequisite for the implementation of community-based education.

## E. Democratization of Education through Community-Based Education

Education is essentially a reflection of the condition of the country and the socio-political power of the ruling. Education by itself is a reflection of the order of existing authorities.<sup>62</sup> Educational problems will become a political problem if the government gets involved in it. In fact, according to Apple as quoted by Tilaar,<sup>63</sup> prevailing educational curriculum is actually a means of indoctrination of a power system. Through the curriculum, the government has made education a means of engineering in order to perpetuate its power structure. Therefore, the real educational issue is a political issue, but not in a practical sense. Recognized by Paulo Freire, that the school at a certain level has played one important role, called as an efficient mechanism for social control efforts in order to maintain the *status quo*.<sup>64</sup> In an authoritarian state which adopts totalitarian government, the government will restrict the freedom of the individual to issue a uniform education policy for all students. For this kind of country, education is a political force to dominate the people. The Government absolutely regulates education, because its educational goal is to make people into the state apparatus.<sup>65</sup> In response to this view, there is a concept of democracy in government.

Democracy comes from the Greek, “demos” (people) and “cratos” (government). Democracy is a form of government with the power in the hands of the people.<sup>66</sup> Democracy today has been accepted by almost all forms of government in the world. Democracy according to Masykuri Abdillah has three main elements, namely: there is a political will of the state, a strong commitment from

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<sup>62</sup> Kartini Kartono, *Tinjauan Politik Mengenai Sistem Pendidikan Nasional: Beberapa Kritik dan Sugesti* [Political Review on National Education System: Criticisms and Suggestions] (Jakarta: Pradnya Paramita, 1997), p. 77.

<sup>63</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural* [Power and Education: A Review from Cultural Studies Perspective] (Magelang: Indonesia Tera, 2003), pp. 93-94.

<sup>64</sup> Paulo Freire, *The Politics of Education*, p. 116.

<sup>65</sup> Kartini Kartono, *Tinjauan Politik*, p. 78.

<sup>66</sup> Read Munir al-Mursi Sarhan, *Fi Ijtima'iyat al-Tarbiyyah*, p. 243.

political society, and the presence of a strong and independent civil society. The three elements are processed in a state that guarantees the existence of majority rule, the voice of the people, and the free and responsible elections.<sup>67</sup>

Moreover, democracy also has two basic norms applicable to any form of “democracy”, i.e. public accountability (accountability to the citizenry) and contestability (test of the validity whether the democracy reflects collective will of the people or on behalf of other interests).<sup>68</sup> Therefore, democracy in the modern sense, as expressed by Magnis-Suseno, often understood as a political system that institutionalizes control of the government by the people (popular sovereignty), as well as the government’s obligation to provide accountability (accountability) to the people through a system of representation.<sup>69</sup> So, in a modern democracy, there are two categories of principles, namely the principle of people sovereignty and the principle of accountability through a representative.

Democratization means the process towards democracy. In this context, education is the most strategic tool for the creation of democratization. According to Azyumardi Azra, the most strategic way to “experience democracy” is through what is called a democratic education. Democratic education can be understood as socialization, dissemination, and actualization of the concepts, systems, values, culture, and practice of democracy through education.<sup>70</sup> Furthermore Azra asserted that democratic education, in many respects, identical to the “civic education”, although civic education is wider in scope than the democratic

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<sup>67</sup> Masykuri Abdillah, *Responses of Indonesian Muslim Intellectuals to the Concept of Democracy (1966-1993)* (Hamburg: Abera Verlag Meyer & Co., 1997), p. 67.

<sup>68</sup> Soetjipto Wirosardjono, “Demokrasi” [Democracy], in Frans Magnis-Suseno et.al., *Dari Seminar Sehari Agama dan Demokrasi [From One Day Seminar on Religion and Democracy]* (Jakarta: P3M-FNS, 1994), pp. 14-15.

<sup>69</sup> Franz Magnis-Suseno, “Demokrasi: Tantangan Universal” [Democracy: Universal Challenges] in M. Nasir Tamara and Elza Peldi Taher (eds.), *Agama dan Dialog Antar Peradaban [Religion and Dialogue between Civilizations]* (Jakarta: Paramadina, 1996), p. 125.

<sup>70</sup> Azyumardi Azra, “Pendidikan Kewargaan dan Demokrasi” [Civic Education and Democracy], in <http://www.kompas.com/%2Dcetak/0103/14/opini/pend04.htm>. Published on *Kompas*, 14 March 2001 (retrieved at 3 May 2003).

education. But clearly, both seek to foster civic culture and civility in the educational environment, which in turn would be an important contribution to the development of a genuine and authentic democracy in Indonesia.<sup>71</sup>

In line with the opinion of Azra, Syafii Maarif argued that the process of creating a mentality and culture of democracy can be undertaken through the educational process. In this regard, the embodiment of a democratic system of education is a necessity that must be addressed positively by all components involved in the educational process.<sup>72</sup>

Democratization of education implies the process towards democracy in education. Democratization of education can be done in two ways, namely “education democracy” and “democratic education”. Education democracy can be realized by the application of the concept of community-based education in a national education provision. Democratic education reform through education, according to Zamroni, can be done in three aspects of education, namely regulatory, professionalism, and management.<sup>73</sup> Regulatory aspect focuses on curriculum reform related to the formulation of educational objectives, the implementation of competency-based curriculum, a paradigm shift of the teachers’ performance from responsibility to accountability, and implementation of evaluation using essay and portfolio. The aspect of professionalism is intended to restore the rights and authority of the teachers in implementing their educational tasks. This aspect can be reached through the development of awareness of the political rights of teachers, and by providing opportunities for teachers to develop themselves. The management aspects of education is aimed at changing the centers of decision and

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<sup>71</sup> *Ibid.*

<sup>72</sup> Ahmad Syafii Maarif, “Ketika Pendidikan Tidak Membangun Kultur Demokrasi” [When Education Abandons Democratic Culture], Introduction to Zamroni, *Pendidikan untuk Demokrasi: Tantangan Menuju Civil Society* [Education for Democracy: Challenges toward Civil Society] (Yogyakarta: Bigraf, t.t.), pp. viii-ix.

<sup>73</sup> Zamroni, *Pendidikan untuk Demokrasi: Tantangan Menuju Civil Society* [Education for Democracy: Challenges toward Civil Society] (Yogyakarta: Bigraf, t.t.), pp. 127-130.

control of education. The reformation of the management aspect can be done in two ways. *First*, providing wider opportunities for educational institutions to take decisions with regard to education. This policy is used by developing school-based management. *Second*, providing ample opportunity for citizens to participate in education. This policy can be realized in the form of community-based education.

Educational democracy is, thus, more political, regarding government policy in the field of education at the national level. When democracy begins to be applied in education, then education will not be the tool of the ruler. People or communities are given full rights to participate in determining the national education policy. All parties with the interests in education are expected to participate in determining educational policy.<sup>74</sup>

As for democratic education, it is concerned with how the educational process is carried out at the local level. In the democratic education, the learning process in the classroom can be directed to the renewal of the culture and norms of civility. Educators' function in a democratic learning process is as facilitator, dynamist, mediator, and motivator.<sup>75</sup> As facilitators, educators should provide opportunities for learners to try to find their own meaning of the information it receives. As a dynamist, educators should strive to create a learning climate that is oriented to dialogue and process. As a mediator, educator should provides guidelines or directives so that students are free to learn. As a motivator, educator should always give motivation to their students so that they are enthusiastic in their study.

Community-based education thus is one of the agenda that needs to be emphasized in the context of the implementation of the democratization of education. With the implementation of this educational concept, communities are expected to have the

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<sup>74</sup> Kartini Kartono, *Tinjauan Politik*, pp. 196-197.

<sup>75</sup> Husaini Usman, "Menuju Masyarakat Madani Melalui Demokratisasi Pendidikan" [Toward Civil Society through Democratization of Education], in [http://www.depdiknas.go.id/Jurnal/28/menuju\\_masyarakat\\_madani\\_melalui.htm](http://www.depdiknas.go.id/Jurnal/28/menuju_masyarakat_madani_melalui.htm) (retrieved at 13 Agustus 2004).



awareness to continue lifelong education. In this context, the role of government is nothing more than a servant, facilitator, companion, partner, and funding for community-based education.<sup>76</sup> With these roles, government and community relations in the implementation of the concept of community-based education is a partnership, with the intention of transforming society itself. According to Sihombing, with this partnership, the government no longer dominates, monopolizes, overbears, controls, or intervenes on educational institutions that are community-based, because of government interference and domination will only give birth to the nature of resistance, create indifference, lower the creativity, create dependency, and even erode public confidence to implement education.<sup>77</sup>

Furthermore, Sihombing asserted that if the government still dominates and interferes in community-based education, the participation undertaken by the community to implement their education is quasi participation. To that end, a partnership between government and community in the community-based education must describe equality. In doing so the government as a partner should be able to fill the gap, spur the movement, generate energy creativity, encourage, and stimulate the contribution of community as part of its contribution to community-based education.<sup>78</sup> This is called the democratization of education through the concept of community-based education.

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<sup>76</sup> Umberto Sihombing, "Konsep dan Pengembangan", pp. 190-192.

<sup>77</sup> *Ibid.*, p. 194.

<sup>78</sup> *Ibid.*, p. 195.

# CHAPTER III

## GOVERNMENT POLICIES IN ISLAMIC EDUCATION<sup>1</sup>

*Persatuan Islam* under the leadership of KH. A. Latief Muchtar M.A. was in a situation in which Indonesia under the auspices of the New Order. This chapter attempts to explain policies made by the New Order government, either policy on Islam in general, and Islamic education policy that was specifically created by the Ministry of Religious Affairs, as bureaucratic institutions managing and implementing Islamic education in Indonesia. All policies that basically show how education has been used as a tool by the New Order government bureaucracy to determine the direction of education policy is centralized, in order to maintain its power.

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<sup>1</sup> Some parts of this explanation was published in journals: Toto Suharto, “Kebijakan Pendidikan *Madrasah* di Masa Orde Baru” [Policies of Education for *Madrasah* in the New Order Era], *El-Hayah: Jurnal Pendidikan Islam* (Program Pascasarjana IAIN Surakarta), Vol. 1, No. 2, Desember 2011, pp. 5-20; and Toto Suharto, “Implikasi Kebijakan Pendidikan Era Soeharto pada Eksistensi *Madrasah*” [Implications of Education Policies in the Reign of Soeharto in the Existence of *Madrasah*], *Media Pendidikan: Jurnal Pendidikan Islam* (Fak. Tarbiyah dan Keguruan UIN SGD Bandung-Asosiasi Sarjana Pendidikan Islam/ASPI Indonesia), Vol. XXVII, No. 3, 2012/1433, pp. 365-382.

## A. Government Islamic Policies

New Order government was established since Soeharto was appointed as Provisional President on February 12, 1967 through MPR (the People's Consultative Assembly Decree).<sup>2</sup> This order has distinguished itself from the Old Order with four concerns. *First*, the New Order was an order of the state and nation based on the implementation of *Pancasila* and UUD 1945 (the Constitution of 1945) purely and consistently. *Second*, the New Order was an order that sought to realize the ideals of freedom, justice and prosperity for the people of Indonesia based on *Pancasila*. *Third*, New Order is an order which aspired to build the system of state and society based on the Constitution, democracy, and law. *Fourth*, the New Order was an order of law and order of development.<sup>3</sup>

New Order government with these four concerns, according to Azyumardi Azra, has made economic development its main policy.<sup>4</sup> With this kind of development orientation, Indonesian in New Order era was often seen as a state that followed developmentalism.<sup>5</sup> In order to achieve a constant rate of economic growth, the government emphasized on the principle of security and political stability. According to him, if the area of security and

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<sup>2</sup> The existence of the New Order under the reign of Soeharto was indicated by several important events. Information about this, see Faisal Ismail, *Ideologi, Hegemoni, dan Otoritas Agama: Wacana Ketegangan Kreatif Islam dan Pancasila* [The Ideology of Hegemony and Religious Authority: Discourses of Creative Clash between Islam and Pancasila] (Yogyakarta: Tiara Wacana, 1999), pp. 104-107.

<sup>3</sup> See Team Pembinaan Penatar dan Bahan Penataran Pegawai Republik Indonesia, *Bahan Penataran Pedoman Penghayatan dan Pengamalan Pancasila, Undang-Undang Dasar 1945, dan Garis-Garis Besar Haluan Negara* [Seminar Material for Guidelines for the Comprehension and Implementation of Pancasila, Constitution 1945 and the Outlines of State Policies] (Jakarta: Sekretariat Team Pembinaan Penatar dan Bahan Penataran Pegawai Republik Indonesia, 1978), p. 167.

<sup>4</sup> Azyumardi Azra, *Esei-Esei Intelektual Muslim dan Pendidikan Islam* [Essays of Muslim Intellectuals and Islamic Education] (Jakarta: Logos, 1999), p. 62.

<sup>5</sup> Information about "developmentalism", see Mansour Fakih, *Masyarakat Sipil untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia* [Civil Society for Social Transformation: Ideology Upheaval of Non Governmental Organization in Indonesia], translated by Muhammad Miftahudin (Yogyakarta: Pustaka Pelajar, 1996), pp. 69-107.

politics are in stability, the economic development can be carried out smoothly.

Islam in Indonesia during the New Order era (1967-1998) at least showed two different realities, namely the marginalization of Islam and accommodation of Islam.<sup>6</sup> In this explanation, it will be covered how the marginalization of Islam occurred in the early days of the New Order government, while the accommodation of Islam occurred after the 1990s. The rise of the New Order in the power stage of post-Sukarno in fact gave great hope for Muslims, especially since the prohibition of *Masyumi* as political party by Soekarno. Islam seems to be re-excited under the New Order. However, this hope did not come true after the Soeharto regime showed its stance which was contrary to the aspirations of Muslims.<sup>7</sup>

Soeharto's opposite attitude to the aspirations of Muslims marked the attempt to marginalize the role of Islam that occurred before the 1990s. According to Din Shamsuddin, the effort to marginalize Islam can be seen from the policy such as depoliticization and desymbolization of Islam.<sup>8</sup> With this policy, especially the policy of depoliticization of Islam, the New Order government acted strictly and hard on Islamic movements which were political in nature. As to Islamic religious activities that is non-political, such as economic, social, educational, legal, and others, the New Order government in general was very supportive.<sup>9</sup> With this attitude, the New Order government often said to have a dual attitude towards Islam. New Order government has been split

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<sup>6</sup> See Khamami Zada, *Islam Radikal: Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia* [Radical Islam: Struggle of Extremes Islamic Organizations in Indonesia] (Jakarta: Teraju: 2002), p. 29.

<sup>7</sup> See Deliar Noer, "Islam dan Politik: Mayoritas atau Minoritas? [Islam and Politics: Majority or Minority?], *Prisma*, No. 5, Tahun XVII, 1988, p. 14.

<sup>8</sup> M. Din Syamsuddin, *Islam dan Politik Era Orde Baru* [Islam and Politics in the New Order Era] (Jakarta: Logos, 2001), p. 63-70.

<sup>9</sup> Dody S. Truna, "Islam dan Politik Orde Baru di Indonesia 1977-1990" [Islam and Politics in Indonesia New Order], in Dody S. Truna dan Ismatu Ropi (eds.), *Pranata Islam di Indonesia: Pergulatan Sosial, Politik, Hukum, dan Pendidikan* [Islamic Institutions in Indonesia: Social, Political, Legal, and Educational Struggles] (Jakarta: Logos, 2002), p. 205.

between political Islam and religious Islam. In this regard, Allan A. Samson judged that what the New Order did was to follow the policies of Snouck Hurgronje, a famous Dutch Islamologist in 19th century and the beginning of the 20th century, who urged that “Islamic religious activities be encouraged and political activities restricted”.<sup>10</sup> The same thing is also stated by Alwi Shihab that the separation of political Islam and religious Islam was one of the policies that was practiced first by the Dutch Government on the advice of Snouck Hurgronje.<sup>11</sup>

With such a Islamic policy, the New Order government looked at any Islamic movement which dealt with politics as a threat, which could disrupt the stability of the development. On the other hand, the New Order government was very tolerant and appreciative to all Islamic movements that were non-political. Therefore, during the New Order era, although political activity of Indonesian Muslims were weak, but religious activity thrived. Religious facilities increased rapidly and significantly. Many institutions of private Islamic education, either in the form of *madrasah* and *pesantren*, were established in most of the provinces of Indonesia.

In this regard, Watson mentioned three depoliticization steps taken by the New Order government as a strategy to reduce the involvement of Islam in politics. *First*, destroying the influence of political members of Masyumi. *Second*, the simplification of the party structure by combining Islamic parties into one party. *Third*, encouraging the development of religious institutions through the Ministry of Religious Affairs.<sup>12</sup>

In the old modernist, especially those once were functionaries in the management of Masyumi, repoliticization of

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<sup>10</sup> Allan A. Samson, “Indonesian Islam since the New Order”, in Ahmad Ibrahim *et.al.* (eds.), *Readings on Islam in Southeast Asia* (Singapore: Institute of Southeast Asian Studies, 1985), p. 167.

<sup>11</sup> Alwi Shihab, “The Muhammadiyah Movement and Its Controversy with Christian Mission in Indonesia”, (Ph.D. Dissertation in Temple University, 1995), p. 126-129.

<sup>12</sup> Quoted from M. Rusli Karim, *Negara dan Peminggiran Islam Politik [State and Marginalization of Politics Islam]* (Yogyakarta: Tiara Wacana, 1999), p. 119.

Islam became a major priority as an effort to foster political power. The trick was to urge the government to rehabilitate Masyumi as a party in New Order era, after the party was disbanded and banned by Soekarno regime. Rehabilitation of Masyumi was proposed as a condition to support the New Order government on the basis that they had contributed in the struggle for democracy and against communism during the Old Order.<sup>13</sup>

The efforts to rehabilitate Masyumi in the early days of the New Order continued to roll and received strong support from sympathizers. In fact, Masyumi leaders whom were not detained were always involved in efforts to rehabilitate Masyumi. After the leaders of Masyumi were released from prison, rehabilitation efforts were gaining momentum. The climax was when the *tasyakuran* (celebration) was held at the Great Mosque of al-Azhar, Kebayoran Baru, South Jakarta, on August 15, 1966. The celebration was attended by about 50,000 people intended to welcome the release of figures Masyumi from prison. The figures in attendance and speaking at the event among others was Sjafruddin Prawiranegara, Assaat, Prawoto Mangkusasmito, Mohammad Roem, Kasman Singodimedjo, Hamka, and Mohammad Natsir.<sup>14</sup>

Earlier, on December 16, 1965 BAM (Badan Amal Muslimin/ Muslim Charities Agency) was established by fourteen Islamic organizations<sup>15</sup> intending to seek rehabilitation of Masyumi. They lobbied the government, and issued a statement about the need for rehabilitation of Masyumi. However, the government turned out to consider Masyumi was still smeared with sins in the past.<sup>16</sup> Masyumi rehabilitation efforts hindered by Ali Murtopo that

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<sup>13</sup> M. Syafi'i Anwar, *Pemikiran dan Aksi Islam Indonesia: Sebuah Kajian Politik tentang Cendekiawan Muslim Orde Baru* [Indonesian Islamic Thoughts and Actions: a Political Study of Muslim Intellectuals in the New Order] (Jakarta: Paramadina, 1995), p. 25.

<sup>14</sup> *Ibid.*, p. 26.

<sup>15</sup> Some of them are Muhammadiyah, Persatuan Islam, Al-Irsyad, Persatuan Umat Islam (PUI), Al-Ittihadiyah, Gasbindo (Gabungan Serikat-serikat Buruh Islam Indonesia), etc. See Hartono Mardjono, *Politik Indonesia 1996-2003* [Indonesian Politics 1996-2003] (Jakarta: Gema Insani Press, 1996), p. 31.

<sup>16</sup> Abdul Aziz Thaba, *Islam dan Negara dalam Politik Orde Baru* [Islam and State in New Order Politics] (Jakarta: Gema Insani Press, 1996), p. 246.

when it was in power with his position as Personal Assistant to the President for Political Affairs who is also the Commander of the Restoration of Security and Order.<sup>17</sup>

Moreover, Masyumi rehabilitation efforts made by filing a lawsuit by ex-Masyumi figures ended up with no avail, because the court ruled that a lawsuit could not be accepted, with the reason that the court was not authorized to investigate and prosecute the lawsuit. The appeal filed by the ex-Masyumi figures that ruling was never served. With persistent struggle, finally, on February 5, 1968, the government declared the re-establishment of Parmusi (Partai Muslimin Indonesia/Indonesian Muslim Party) that once stood in 1967, but with the condition; no former leader of Masyumi should play an important role in Parmusi, and should not be nominated in the general election to come.<sup>18</sup> According to William R. Liddle, there seemed to be government's efforts to get rid of the political role of Islam after the destruction of communism. Political Islamic groups was seen by the government as a supporter of the Islamic state became the main targets of both the political repression of the New Order. This group was never killed in large numbers compared to the communists. However, they were discriminated, persecuted, and was arrested with weak charges and sometimes given prison sentences without any reason. In short, Islam was excluded from the government and national life.<sup>19</sup>

The government allowed the re-establishment of Parmusi as a political forum for the modernist Islam because of the existing three Islamic political parties (NU/Nahdlatul Ulama, Perti/Persatuan Tarbiyah Islamiyah, and SI/Sarekat Islam), the first two were traditionalist oriented, whereas the latter was less known by the public. Thus, political considerations of this permission was a legal political forum for modernists Muslim, which was necessary so that their political aspirations were not channeled

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<sup>17</sup> Hartono Mardjono, *Politik Indonesia*, p. 32.

<sup>18</sup> Abdul Aziz Thaba, *Islam dan Negara*, p. 247.

<sup>19</sup> R. William Liddle, "Media Dakwah Scripturalism: One Form of Islamic Political Thought and Action in New Order Indonesia", in Mark R. Woodward (ed.), *Toward a New Paradigm: Recent Developments in Indonesian Islamic Thought* (Arizona: Arizona State University, 1996), pp. 336-337.

unconstitutionally. In addition, another consideration was to balance the composition of the power of political parties. However, the prohibition of ex-Masyumi members to engage in activities of Parmusi made this party's political bargaining power vis-a-vis the government was not significant. Parmusi's influence in the society were increasingly dimming. This was evidenced in the number of votes in 1971 elections which put Parmusi in fourth place after Golkar (Golongan Karya), NU (Nahdlatul Ulama), and PNI (Partai Nasional Indonesia).

The second attempt of depoliticization by the New Order in the purpose of marginalization of Islam's role was to perform fusion of the parties. Fusion of the parties was the New Order strategies to weaken political potential of Muslims. The birth of the PPP (Partai Persatuan Pembangunan/United Development Party) as a result of the fusion of four Islamic parties, i.e. NU, PSII, Perti, and Parmusi passed in Act No. 3 of 1975 was part of the New Order and the political strategy to weaken the political power of the Muslims. This step was taken by the New Order government after winning the 1971 elections flawlessly. Besides the large number of the parties, the leader of the New Order assumed that a variety of ideologies and the lack of a large party with an absolute majority as causes of political instability. Therefore, steps taken were to reduce the number of parties and form a government-supported new party. This was the policy made to form the ideological hegemonic party.<sup>20</sup>

The grouping of social political powers into three parties (PPP, PDI, dan Golkar) gave an implication of dichotomy between political Islam and non-political Islam. With the new party format, PPP having Islam mass base faced two major opponents, namely Golkar and PDI. This grouping also implies the existence of a systematic effort to divide political Islam represented by PPP, because this artificial fusion would not bring unity. In addition,

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<sup>20</sup> M. Rusli Karim, *Negara dan Peminggiran*, p. 142; and Abdul Munir Mul Khan, *Perubahan Perilaku Politik dan Polarisasi Ummat Islam 1965-1987 dalam Perspektif Sosiologis [The Change of Political Behaviors and the Polarization of Muslims 1965-1987 in Sociological Perspectives]* (Jakarta: Rajawali Press, 1989), p. 126.



this grouping could also mean a political domestication of Islam, because in turn PPP should make adjustments with the government's policy, especially in implementing the provisions of *Pancasila*.<sup>21</sup>

Together with the establishment of national stability and economic development, protection and security against the principles and ideology of *Pancasila* state became the main priority of the New Order government. This is the third form of depoliticization of Islam. *Pancasila* was taken as the sole policy of the New Order with some consideration. *First*, after the 1965 uprising PKI can be extinguished, the government continued to be aware of the revival of the party although it has been officially banned. *Second*, the emergence of Muslim fundamentalist movements in various regions of the Islamic world in the 1970s, particularly in Iran, feared to be influential for Indonesia, the government is protecting against *Pancasila*. The main motive of the government is to protect the *Pancasila* as the state ideology, so the government should not be looking at no other ideology besides *Pancasila* as *asas tunggal* (the sole basis).

According to Faisal Ismail, the idea of integrating the principles for governments of all political parties, for the first time was submitted to the State Speech of President Soeharto in front of the Parliament session of August 16, 1982. Then the idea was included in the MPR Decree No. 11/1983 (article 3 of chapter IV), on the grounds that to preserve, strengthen, and establish *Pancasila* in social and national life, all political parties and Golkar, should make *Pancasila* as their sole basis.<sup>22</sup>

The policy of *Pancasila* as the sole basis was driven by two factors. *The first factor* was that the government seems to learn from the experience of the previous election campaign in which there was physical fights, especially between Golkar and PPP. *The second factor* that prompted the government to make *Pancasila*

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<sup>21</sup> M. Din Syamsuddin, *Islam dan Politik*, p. 42. See also M. Rusli Karim, *Dinamika Islam di Indonesia [The Dynamics of Islam in Indonesia]* (Yogyakarta: Hanindita, 1985), p. 195.

<sup>22</sup> Faisal Ismail, *Ideologi Hegemoni*, pp. 191-192 and 203.

not only as a sole basis or ideology of the state, but also the sole basis for all political parties and organizations in this state was because ideologically *Pancasila* would obtain a stronger position in the social and national life of the Indonesia. This idea seems to be strengthened by the fact that as long as it was correlated to political Islam, PPP retained Islam as a principle in addition to the *Pancasila*. The use of two principles by the PPP was seen by government as a proof that they did not totally accept the ideology of *Pancasila*. To eliminate this duality in principle, the government then applied the idea of *Pancasila* as the sole basis.<sup>23</sup>

According to the government and its supporters, the application of *Pancasila* as the sole basis for political parties would encourage each party to be more program-oriented, rather than ideological-oriented. In this way, the appeal of the party would be based on the programs it offered to the community, rather than on ideological principles used. Thus, the main issues during the election campaign would be focused mainly on the party's program, not on the party's ideology.<sup>24</sup> *Pancasila* was finally decided as the sole basis for all political parties. On 19 February 1985, the government with the approval of Parliament issued Act No. 3 of 1985 which stipulated that political parties and Golkar should accept *Pancasila* as the sole basis. Four months later, on June 17, 1985, the government with the approval of the Parliament issued Act No. 8 of 1985 on the social organization which stipulated that all social or mass organizations must include *Pancasila* as the sole basis.<sup>25</sup>

The New Order political policy was not without reaction. As long as it dealt with Muslims, at least since 1982, they have shown a reaction to the government's proposals regarding the *Pancasila* as the sole basis for all organizations. A number of Islamic organizations objected to the idea of this government, with the assumption that by accepting *Pancasila* as the sole basis would mean *Pancasila* would replace Islam, or that *Pancasila* be equated

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<sup>23</sup> *Ibid.*, pp. 197-199.

<sup>24</sup> *Ibid.*, p. 205.

<sup>25</sup> *Ibid.*, p. 207.

with religion.<sup>26</sup> The reaction of the Muslims toward *Pancasila* as the sole basis posed serious debate. They even had to experience the most complicated conflict, and spend the longest time in debating the turn of this principle. Formerly most of the Islamic parties and organization opposed this policy, but eventually accepted it after experiencing pressures from the government.

Gradually all the Islamic organizations adapted to the policy of *Pancasila* as the sole basis. NU through Musyawarah Nasional (National Conference) 1983 in Situbondo and Mukhtar (Congress) 1984 in Surabaya expressed that they accepted *Pancasila* as the basis for social and political life, and then adopted it as the principle of NU. Similarly, *Muhammadiyah* through 41th Mukhtar in Surakarta in 1985 took the same step.<sup>27</sup> The same thing also happened to *Persatuan Islam* in 1987.<sup>28</sup> By 1988, the deadline for the adjustment, all social and political organizations converted their principle to *Pancasila*, except Pelajar Islam Indonesia (Indonesian Islamic Students) which was then, in the same year, disbanded by the government due to their refusal to adopt *Pancasila* as the basis of the organization.<sup>29</sup>

For Rusli Karim, the success of eliminating Islamic ideology was the highest achievement for the New Order as it managed to subdue all the fears and ideologies. As a result, there was no single power that could oppose it. This condition strengthened the New Order's position as regime implementing authoritarianism.<sup>30</sup> This fact shows that Islamic organizations during the New Order did not really play important role in contributing to the content and meaning of this nation's basis. This was one of the errors of the

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<sup>26</sup> *Ibid.*, p. 230.

<sup>27</sup> Information about the acceptance of *Pancasila* as the sole basis of the two organizations, read H.M. Shaleh Harun and Abdul Munir Mulkan, *Latar Belakang Ummat Islam Menerima Pancasila Sebagai Asas Tunggal: Sebuah Kajian Informatif Pandangan NU-Muhammadiyah* [The Background of the Acceptance of *Pancasila* by Muslims: An Informative Study from Nu-Muhammadiyah Views] (Yogyakarta: Aquarius, t.t.).

<sup>28</sup> See the fourth chapter of this book, especially about the educational aims of *Pesantren Persatuan Islam*.

<sup>29</sup> See Abdul Munir Mulkhan, *Perubahan Perilaku Politik*, p 127.

<sup>30</sup> M. Rusli Karim, *Negara dan Peminggiran*, p 184.

Muslims' strategies. They should have compromised to contribute to the contents of *Pancasila*.<sup>31</sup>

Islam in Indonesia, thus, until the late 1980s always got marginalized and domesticated by the New Order government. Interestingly, the process of marginalization and weakening of Islam gave a better room for Muslims culturally compared with other mass-based organizations. Muslim associations sprung held warm discussions about politics and public morality. Islamic discourses developed in these discussions were very varied. However, the variety of the discussions in the Islamic society contributed to the discretion for experimenting new initiatives. With this kind of developments, Robert W. Hefner saw that Muslims in 1980s experienced a social awakening like never before. In the end of 1980s, the awakening gave birth to new political pressures especially when middle-class Muslims demanded bigger representatives for Muslims in the government and society.<sup>32</sup>

The awakening of Islam culturally and intellectually eventually forced Soeharto to reconsider his policies towards Islam. Several advisors and close persons of Soeharto still talked as if nothing changed, and demanded the government to keep promoting cultural Islam while strictly giving pressure to political Islam. However, the awakening of Muslims was very strong, and was imposible to be reverted back to its former state. To face this challenge, Soeharto finally tried to embrace conservative Islam to his power. He, however, had to learn that the powers of Islam he embraced had their own moral and political integrities different from Soeharto's perspective.<sup>33</sup>

Even though the ideals of the new generation of the Islamic thinker and activist, the realization of harmonic and complementing political relationship between Islam and the state, had not been fully realized, there were several significations indicating the return of political Islam with its new form in the

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<sup>31</sup> *Ibid.*, p. 188.

<sup>32</sup> Robert W. Hefner, *Civil Islam: Muslims and Democratization in Indonesia* (Princeton: Princeton University Press, 2000), p. 121-125.

<sup>33</sup> *Ibid.*

political life of this state. One of the evidences showing the new development was the softening of the state's policies toward Islam for the last several years, indicated by the applications of several policies in line with socio-economical and political needs of Muslims. Given the pattern of the political relationship between Islam and the state in the past, which was very contradictory, it can be concluded that the accommodative steps were very impossible to be applied by the government in the early era of the New Order up to mid 1980s, a period when political Islam was still considered by the government as something ideologically non-integrative, if not a threat.<sup>34</sup>

The evidences showing the growing of government's accommodative behaviors towards Islam started when the government issued the bill on National Education. This bill was submitted by the government on 23 May 1988 through the Minister of Education and Culture Prof. Dr. Fuad Hassan. By using intensive lobbying, especially by MUI and Muhammadiyah, the act of education was implemented in March 1989, when the act admitted explicitly about the role of religious teaching in all levels of educations.<sup>35</sup> Besides, it was agreed in the act to put articles explaining that if in private schools there were at least ten percent of students having different religion than the religion believed by the institution, the institution should provide teachers for the religion believed by the students. The religion teachers had the duties to teach religious education to the students with different religions. It was then decided that the teachers should have the same religion as the religious education they teach.<sup>36</sup>

More accommodating evidence of the government towards Islam was the endorsement of Religious Courts Bill into Act No. 7 Year 1989. With the successful enactment of this bill, then some progress for the sake of Islam can be noted.

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<sup>34</sup> Bahtiar Effendy, *Islam dan Negara: Transformasi Pemikiran dan Praktik Politik Islam di Indonesia* [Islam and State: the Transformation of Islamic Political Thoughts and Practices in Indonesia] (Jakarta: Paramadina, 1998), pp. 270 -272.

<sup>35</sup> *Ibid.*, p. 281.

<sup>36</sup> Hartono Mardjono, *Politik Indonesia*, pp. 46-47.

1. Religious Courts in Java and Madura, the West and East Kalimantan, as well as the Religious Courts in other parts of Indonesia, were given back their authority to deal with the division of inheritance for Muslims.
2. Religious Court Decision nature was final, no longer needs to be confirmed by the General Court. The execution of the decision was made by the Religious Courts themselves, so the position of Bailiff was brought to existence in Religious Court.
3. Religious Court Judges were appointed and dismissed by the President, so that they had equal status with the other judges.
4. The positions as the judges, clerks, and bailiffs in the Religious Courts could only be held by Muslims.
5. The efforts of President Soeharto in 1985 to form the Project Compilation of Islamic Law in Indonesia in order to homogenize reference to Islamic law for religious judges throughout Indonesia. In 1987 the project successfully managed to arrange three drafts, about marriage, about inheritance, and about endowments, donation, and alms. Once perfected, then under Presidential Instruction No. 1 of 1991 dated June 10, 1991 it was officially ordered to socialize them as Compilation of Islamic Law in Indonesia.<sup>37</sup>

Then in 1991, through the Directorate General of Primary and Secondary Education by Decree No. 100/C/Kep/D/1991, the government issued new regulations regarding student's uniform. That decision allowed the female Muslim students in secondary educational institutions to wear a *jilbab* (headscarf) when going to school. Previously, Daud Joesoef as Minister of Education and Culture, through Government Regulation No. 052/C/Kep/D.82, officially put into effect on 17 March, 1982 banned the use of Muslim clothing (headscarf) in public schools. Muslim reaction to the schools that do not allow the wearing of veil in school was so great. In fact, there was a lawsuit brought to the court from the parents of students, due to the principal's action in firing their

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<sup>37</sup> *Ibid.*, pp. 284-285.

daughter from school, only because of wearing headscarves in schools.<sup>38</sup>

In the next progress, the establishment of ICMI (Ikatan Cendekiawan Muslim Indonesia/Association of Indonesian Muslim Intellectuals) was the most important phase in the accommodative relationship between Islam and the state, because Islamic figures outside the bureaucracy gathered in this organization. ICMI was, consequently, called by some people as an alliance of Muslim intellectuals with bureaucracy. There was also growing speculation in the community that ICMI was politically engineered by the government in preparing for the 1992 election ahead, or there was a political will from the government to accommodate the Muslim's thoughts that they would be more considered and taken into account in national policy-making process.<sup>39</sup>

The next accommodating phase was the establishment of Bank Muamalat Indonesia (BMI) in 1991. The initiatives of the establishment of banks based on Islamic law was first spoken by MUI. The first step was the workshop in Cisarua, Bogor on 19-22 August 1990 with the topic "The Problems of Bank Interests and Banking". The initiative was then strengthened in MUI National Conference on 22-24 August 1990. The result was the establishment of Tim Perbankan Kecil (Small Banking Team) led by Dr. Ir. M. Amin Aziz. MUI then lobbied ministers and high officials. Among the enthusiastic supporters of this bank was Minister of Research and Technology B.J. Habibie who was also the Chairman of ICMI, so that the cooperation between the two were intertwined. Incidentally ICMI also appointed Amin Aziz as BMI Funds Mobilization Team Leader. Only two months after K.H. Hasan Basri had an audience with the President on 27 August 1991 that it managed to raise funds amounting to 64.1 billion, with 3 billion of the initial funding given by President Soeharto from YABMP (Yayasan Amal

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<sup>38</sup> Hartono Mardjono, *Politik Indonesia*, p. 49.

<sup>39</sup> Information about ICMI and its history, see M. Syafi'i Anwar, *Pemikiran dan Aksi Islam*, pp. 251-314; and Robert W. Hefner, "Islam, State, and Civil Society: ICMI and the Struggle for the Indonesian Middle Class", *Indonesia*, No. 56 (October), 1993, pp. 1-35.

Bakti Muslim Pancasila/Foundation of Pancasila Muslims for Charity and Devotion).<sup>40</sup>

Since the beginning, according to Bahtiar Effendy, the establishment of Islamic banks was driven by religious and economic motives. Religiously, Islamic banks were intended as an alternative financial institution for those, who because of their faith, did not want to touch or conduct financial transactions with public commercial banks that offered and took the excessive interests. In this case, they assumed that the excessive interest was one form of usury (Riba) forbidden in Islam. Then economically, Islamic banks were designed to help developing and mobilizing the economic resources of Indonesian Muslims.<sup>41</sup>

Although in the early 1990s the New Order began to show its accomodative stance towards Islam, some viewed it as a political act designed by President Soeharto to gain political support from Muslims. More specifically, Hefner said that the measures were intended to increase his position in order to win the General Election of 1993 for two reasons. The first reason was that the historical momentum when initiatives to conduct accomodative efforts took place was in the same period of growing attentions towards the succession. For this reason, along with the will of President Soeharto to return to the presidency after the General Election of 1993, the accomodative steps mentioned previously can be obviously seen as a deliberate effort to seek political support from Muslims. The second reason was the existence of the assumption concerning the weakening control of Soeharto towards the military groups, which along with the bureaucracy in Golkar, became the backbone of the New Order.<sup>42</sup>

Thus, support for Soeharto to Islam in the late 1980s and 1990s, as it did at the beginning of the New Order, is not really support that truth. This step is an attempt to silence the call of democracy and political liberalization growing middle class among Muslims as a intellectual groups, by breaking up the pro-democracy

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<sup>40</sup> Abdul Aziz Thaba, *Islam dan Negara*, p. 289.

<sup>41</sup> Bahtiar Effendy, *Islam dan Negara*, p. 306.

<sup>42</sup> Robert W. Hefner, *Civil Islam*, pp. 193-196.



movements through religious lines. In 1992-1993, the limited nature of support for Soeharto to Islam increasingly clear. The democratic reformist leaders of the Muslim community, including Abdurrahman Wahid, Nurcholish Madjid, Amien Rais, and Dawam Rahardjo and independent wing of ICMI, forced silence, while the President continues to devote patronage for ICMI order to provide support to him. However, after more than three decades in power, the New Order finally stepped down from his pedestal. New Order fell on May 21, 1998, a few months after Soeharto chosen again by the General Meeting of MPR in 1998.

Thus the image of Islam in Indonesia in the New Order. Various policies related to Islam always issued this regime no other in an effort to attract Islam into itself, in order to maintain its power. Policies on Islam is certainly implications for the implementation of Islamic education which is managed by the Ministry of Religious Affairs. Here are presented the role of this ministry during the New Order period, associated with the management of Islamic education.

## **B. The Role of The Ministry of Religious Affairs in Managing Islamic Education**

The implementation of religious education in the Dutch colonial period was managed by two departments, namely: *Departmen van Onderwijst en Eeredinst* for religious instruction in public schools, and the *Department voor Inlandsche Zaken* for teaching religion in Islamic educational institutions such as *madrasah* and *pesantren*.<sup>43</sup> In practice, these two departments did not address the issue of education in the sense of facilitating, but rather a means to control and supervise the educational institutions that exist. One means of controlling the Dutch government issued a policy is *Ordonansi Guru* (Teacher Ordinance) in 1905 and 1925. According to Aqib Suminto, *Ordonansi Guru* 1905 harder than *Ordonansi Guru* 1925. *Ordonansi Guru* 1905 applies only in Java and Madura has required all religious teachers to have a permit official of the government,

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<sup>43</sup> Husni Rahim, *Arah Baru Pendidikan Islam di Indonesia* [New Directions of Islamic Education in Indonesia] (Jakarta: Logos, 2001), p. 49.

if not then considered a wild teacher. Meanwhile, *Ordonansi Guru* 1925 is more flexible and very compromistic. The religious teachers are only required to register as a religious teacher, without having formal teaching license issued by the government. This policy applies to all areas under the rule of the Dutch East Indies.<sup>44</sup> The softening of this attitude, according to Karel A. Steenbrink, because of the protest and resistance that made the Muslims, for example, resistance performed Haji Abdul Karim Amrullah who reject this ordonance in Minangkabau.<sup>45</sup>

Besides enacting *Ordonansi Guru*, the Dutch government also imposed a *Ordonansi Sekolah Liar* (Wild School Ordinance) in 1930. This policy requires that each provision of education to the letter of permission from the government. Moreover, the education provider must also report on the state of the school and the curriculum is applied. Incomplete reports are often used as an excuse to close the educational activities undertaken by the community.<sup>46</sup>

Policies that are less favorable towards Islamic education continued during the Japanese rule, although there are some modifications. Although admittedly more give than the freedom of Dutch colonialism, but the basic policy of the Japanese occupation oriented on strengthening his power in Indonesia. Japanese government are very strict control in educational programs in Indonesia, although in reality a lack of teachers who meet the criteria. To cut ties with the Dutch Indies, the Japanese government abolished the Dutch-speaking schools. Indonesian even more widely used in educational environments. Curriculum and educational structure was changed. According to Maksum, to gain

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<sup>44</sup> Husnul Aqib Suminto, *Politik Islam Hindia Belanda* [Islamic Politics of the Dutch Colonial] (Jakarta: LP3ES, 1996), pp. 51-52.

<sup>45</sup> Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah: Pendidikan Islam dalam Kurun Moderen* [Pesantren, Madrasah, and Schools: Islamic Education in Modern Age], translated by Karel A. Steenbrink and Abdurrahman (Jakarta: LP3ES, 1986), p. 41.

<sup>46</sup> Husnul Aqib Suminto, *Politik Islam*, pp. 58-60; and Maksum, *Madrasah: Sejarah dan Perkembangannya* [Madrasah: History and its Development] (Jakarta: Logos, 1999), p. 116.

the support of Muslims, the Japanese government issued a policy offering financial assistance to schools and *madrasah*. In contrast to the Dutch Indies government, the Japanese government allowed the reopening *madrasah* that never closed during the previous government. This is done due to the fact that the supervision of the Japanese government alone can not reach the *madrasah* and *pesantren* are mostly located in remote villages. However, the Japanese government remains wary that the *madrasah* that have the potential harmful resistance to Japanese occupation in Indonesia.<sup>47</sup>

Then the post-independence development of Islamic education is strongly associated with the role of the Ministry of Religious Affairs, which began officially established on January 3, 1946.<sup>48</sup> According to Azra, proposed the establishment of the Ministry of Religious Affairs was first submitted to BP-KNIP (Badan Pekerja-Komite Nasional Indonesia Pusat/Agency Workers for Central Indonesian National Committee) on 11 November 1946 by KH. Abudardiri, KH. Saleh Su'aidy, and M. Sukoso Wirjosaputro, which are all members of KNIP from the residency of Banyumas. This proposal has the support of Mohammad Natsir, Muwardi, Marzuki Mahdi, and Kartosudarmo which are all also members of the KNIP to then obtain the approval of BP-KNIP. It seems that the proposal is re-presented in a plenary session of the BP-KNIP on 25-28 November 1945 at the Faculty of Medicine, Indonesia University, Salemba. Representatives of the KNIP Banyumas residency in general views on the testimony of the government again proposes, among other things: "To be in a state that is already independent Indonesia's religious affairs should do just the task of Ministry of

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<sup>47</sup> Maksum, *Madrasah*, p. 118.

<sup>48</sup> According to Koesnodiprodjo, the Ministry of Religious Affairs was established at the same time with the establishment of Balai Pemuda (as part of the Social Ministry), on 3 Januari 1946 in Yogyakarta. This ministry was established based on the government determination of 1946 No. 1/S.D., as proposed by the Prime Minister and BP-KNIP. Koesnodiprodjo, *Himpunan Undang-Undang, Peraturan-Peraturan, Penetapan-Penetapan Pemerintah Republik Indonesia 1946* [An Anthology of Constitutions, Regulations, and Acts of the Government of the Republic of Indonesia 1946] (Jogjakarta: Kantor Urusan Pegawai Negeri, t.t.), without page.

Education and Culture or other departments, but should be taken care of by a separate Ministry of Religious Affairs". The proposal was received and confirmed by Islamic leaders who attended the hearing KNIP at that time. Without voting, President Soekarno provide cues to the Vice President Mohammad Hatta, who later stated that "the the existence of a separate Ministry of Religious Affairs do have attention from the government". As the realization and the appointment, on January 3, 1946 the government issued a Decree No. 1/S.D. which among others reads: "The President of the Republic of Indonesia, Considering: Proposal Prime Minister and the Central Indonesian National Committee, decided: Hold Ministry of Religious Affairs". The government's decision and determination echoed in the air by RRI (Radio Republik Indonesia) to the whole world, and published by the press at home and abroad, by H. Rasjidi, M.A. as the first Minister of Religious Affairs.<sup>49</sup>

The establishment of Ministry of Religious Affairs immediately caused controversy among the various groups in the Indonesian society. Muslims generally consider that the existence of the Ministry of Religious Affairs is a historical necessity. It is a continuation of the agency named *Shumubu* (Office of Religious Affairs) during the Japanese occupation, and *Het Kantoer voor Inlandsche Zaken* (Office for Indigenous Affairs) in the Dutch colonial era. Even some Muslims trace the existence of the Ministry of Religious Affairs step further, to the period of Islamic kingdoms or sultanates, which partly do have structures and functionaries who deal with religious affairs.<sup>50</sup>

However, some observers argue that the establishment of the Ministry of Religious Affairs is part of Sjahrir strategy to gain support for his cabinet of Muslims. Rosihan Anwar, a Muslim socialist leaders, for example, expressed this view is based on the recognition of Sjahrir that Muslims are the majority population

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<sup>49</sup> Azyumadi Azra, "H.M. Rasjidi, M.A.: Pembentukan Kementerian Agama dalam Revolusi" [H.M. Rasjidi, M.A.: The Founding of Ministry of Religious Affairs in Revolution], in Azyumardi Azra and Saiful Umam (eds.), *Menteri-Menteri Agama RI: Biografi Sosial-Politik* [Ministers of Religious Affairs: Social-Political Biography] (Jakarta: INIS-PPIM-Badan Libang Agama Depag RI, 1998), p. 5.

<sup>50</sup> *Ibid.*, p. 6.

of Indonesia, which is naturally fair requires a special ministry to manage their religious issues. Meanwhile, on the other hand, a number of Indonesian leaders, particularly among non-Muslims and nationalists, looked at the Ministry of Religious Affairs is too big concessions from the newly established republic to Muslims. They worry that this ministry will be dominated by the Muslim authorities, and thus would prioritize Islamic affairs than affairs of other religions that exist in Indonesia. Furthermore, among those there who alleges that the Ministry of Religious Affairs is the first step of the Muslims to realize the “Islamic state” in Indonesia, after they failed in BPUPKI Meetings to make Islam as the state. Typical forms of opposition among non-Muslims against the existence of the Ministry of Religious Affairs can be seen from the view J.W.M. Bakker, Catholic leaders, who lived in Indonesia. Bakker stated that from the beginning the Ministry of Religious Affairs is “Islamist and a springboard for the establishment of an Islamic state”. This accusation of course be answered by the Islamic leaders. Wahid Hasyim, NU leader who later served as Minister of Religious Affairs in 1950-1952 stated, is appropriate for the Ministry of Religious Affairs to give greater attention to the problems of Islam, because the Muslim population is much more than the number of non-Muslims. Therefore, the tasks for the management of issues of Islam and Muslims are not as big as the handling of the problems of non-Muslims.<sup>51</sup> Thus the birth of this ministry continue to be the representation of Muslims in the fight for the aspirations of Islam in Indonesia, including the issue of managing Islamic education.

Associated with the managing Islamic education, according to Usman Gani, one of the tasks the Ministry of Religious Affairs is “paying attention and appreciation as well as lead *madrasah* that in colonialism times was not awarded at all”.<sup>52</sup> To carry out this task, the Ministry of Religious Affairs forming Bagian Pendidikan Agama (Division of Religious Education) that was later changed to Jawatan Pendidikan Agama (Bureau of Religious Education). Based on the

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<sup>51</sup> *Ibid.*, pp. 7-8.

<sup>52</sup> Usman Gani, “Ichtilisar Tugas Kementerian Agama dalam Lapangan Pendidikan” [Outline of the Tasks of the Ministry of Religious Affairs in Educational Fields], *Dunia Madrasah*, No. 7 Year I, 5 Maret 1955, p. 18.

Regulation of the Minister of Religious Affairs No. 10/1952, Chapter II, Article 4, this ministry has six jobs, namely: (1) implementing the principle of Almighty God, maintaining that each people has embraced freedom of religion and worship according to their religion or belief, as well as nurture the development of healthy religious sects; (2) organize and regulate religious education in public schools and private; (3) organize, manage, and support education and teaching in *madrasah* and other religious colleges; (4) establish and regulate religious education teachers and judges; (5) hold a library, books, magazines, and others are useful for education and religious instruction; and (6) to study the problems and planning matters relating to education and religious instruction.<sup>53</sup>

During the New Order, the Ministry of Religious Affairs changed to the Department of Religious Affairs. Based on Presidential Decree No. 15 Year 1984 concerning the Composition of the Ministries, stated that the Ministry of Religious Affairs is an integral part of the Government of the Indonesia State, which is headed by a minister who is responsible directly to the President. The key task of this department is conducting a portion of the general duty of the government and development in the field of religion, including the development of religious education.<sup>54</sup> During the New Order, some officials have been appointed as Ministers of Religious Affairs from KH. Moh. Dahlan (1967-1971), Prof. Dr H.A. Mukti Ali (1971-1978), H. Alamsjah Ratu Prawiranegara (1978-1983), H. Munawir Sjadzali, M.A. (1983-1993), and Dr. H. Tarmizi Taher (1993-1998).<sup>55</sup>

Because the Department of Religious Affairs is an integral part of the New Order government, then all tasks, functions, and its role is always directed at the development programs of the New Order, which is based on three things, namely political stability, economic growth and equitable development. By relying on these

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<sup>53</sup> *Ibid.*

<sup>54</sup> Departemen Agama RI, *Amal Bakti Departemen Agama RI: Eksistensi dan Derap Langkahnya* [Charities of the Ministry of Religious Affairs: Existence and Progress] (Second Edition; Jakarta: Depag RI, 1996), p. 17.

<sup>55</sup> *Ibid.*, p. 119.

three things, then the Departement of Religious Affairs as holder on the development of religious duties, have established the National Priority Three of Religious Life, namely: *First*, strengthen the ideology and philosophy of *Pancasila* in religious life, and in environment of the department apparatus. *Second*, helping stability and national resilience by fostering Three Life Religious Harmony (internal religious harmony, inter-religious harmony and inter-religious harmony and government). *Third*, increasing the participation of religious groups in the successful development and implementation of national practice in all areas of sustainable.<sup>56</sup>

With three national priorities above, the purpose of religious development is directed to the construction of the four conditions, namely (1) Creating *Pancasila* communities that religious and religious communities that *Pancasilaist*; (2) All religious communities is a major component of the state based on *Pancasila*; (3) religious community to put themselves as major capital of development, security, and national defense of the state based on *Pancasila*; and (4) Religion animates the life of the Indonesian and influences the attitudes, the behaviors, and the actions everyday.<sup>57</sup>

Development and coaching of religious education is an integral part of the existence of the Department of Religious Affairs. Husni Rahim structurally-bureaucratic expose the coaching and management tasks of religious education by the Department of Religious Affairs in two categories, namely religious education for primary and secondary level, and religious education to a high level. At the beginning of the New Order (1967-1980), the management of religious education primary and secondary level under the auspices of the Directorate of Religious Education, whose structure is under the Directorate General of Islamic Guidance Society.

Then at the end of the New Order (1980-1998), the development of religious education management by the

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<sup>56</sup>Departemen Agama RI, *Pola Kebijaksanaan Pemerintah di Bidang Agama dalam Pembangunan Nasional [Policies Pattern of the Government in Religious Fields in National Development]* (Jakarta: Proyek Perencanaan Peraturan Perundangan Keagamaan, 1980), pp. 9-10.

<sup>57</sup>*Ibid.*, p. 6.

Departement of Religion Affairs seems to indicate that he is not managed by the one directorate. Therefore, based on Presidential Decree No. 30 of 1978 which is then translated by KMA (Decree of Minister of Religious Affairs) No. 6 of 1979, the management of religious education is no longer in the Direktorat Jenderal Bimbingan Masyarakat Islam (Directorate General of Guidance for Islamic Societies), but are in a separate directorate general called the Direktorat Jenderal Pembinaan Kelembagaan Islam (Directorate General of Guidance for Islamic Institutions). The new directorate general oversees four directorates, and two of which are the development of Islamic Education Directorate earlier era. Both directorates in charge of religious education is the Direktorat Pembinaan Pendidikan Agama Islam di Sekolah Umum (Directorate of Guidance for Islamic Education in Public Schools which manages the implementation of religious education in public schools, and the Direktorat Pembinaan Perguruan Agama Islam (Directorate of Guidance for Islamic Institutions) which manages the implementation of religious education in Islamic schools, such as *madrasah*, *pesantren*, and *madrasah diniyah*.<sup>58</sup>

As to the high level of religious education, the Ministry of Religious Affairs in the early New Order era issued KMA No. 56 of 1967 which stated that the implementation of high-level religious education as under the authority of the Direktorat Perguruan Tinggi Agama dan Pesantren Luhur (Directorate of Islamic Higher Institution and Pesantren), which was structurally within the Ditjen Bimas Islam (Directorate General of Guidance for Islamic Societies). Subsequently in 1969, this directorate changed its name to Direktorat Perguruan Tinggi Agama (Directorate of Islamic Higher Institutions). By the end of 1980, the directorate was changed again to the Direktorat Perguruan Tinggi Agama (Directorate of Religious Higher Institution). Then at the end of the New Order era, the directorate was changed again to the Direktorat Pembinaan Perguruan Tinggi Agama Islam (Directorate of Guidance for Islamic Higher Institution).<sup>59</sup>

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<sup>58</sup> *Ibid.*, pp. 81-83.

<sup>59</sup> *Ibid.*, pp. 86-92.



During the reformation era, the implementation of religious education by the Ministry of Religious Affairs was managed by the Directorate General of Islamic Education. The Directorate oversaw four directorates, namely Directorate of *Madrasah*, Directorate of Diniyah and Pesantren Education, Directorate of Islamic Education in Public Schools, and Directorate of Islamic Higher Education. Then on January 28, 2010, following the Presidential Regulation No. 47 Year 2009 on the Establishment and Organization of the State Ministry, the name of the Department of Religious Affairs was changed into the Ministry of Religious Affairs by Regulations of Minister of Religious Affairs No. 1 of 2010 on the Amendment on the name of department into the Ministry of Religious Affairs.

Those are the roles of the Department of Religious Affairs in managing Islamic education in Indonesia during the New Order era. This department became, bureaucratically, the government accomplice in spreading all the government's development programs, especially the ones dealing with religion.<sup>60</sup>

According to H. Alamsjah Ratu Pawiranegara, that all religious organizations in Indonesia could accept *Pancasila* as the sole basis as stated in Act No. 3 of 1985 on Political Parties and Organizations was because the hard effort of the Department of Religious Affairs. He added that "It is a big achievement of the Department of Religious Affairs so that there is no more issue related to *Pancasila* since then."<sup>61</sup> This achievement is, as a matter of fact, something normal because, mentioned earlier, the Department of Religious Affairs in the New Order era was aimed at participating in realizing Religious *Pancasila*ist society as well as *Paincasila*ist religious society. All of the efforts were, thereby, aimed at making the acceptance of *Pancasila* as the sole basis.

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<sup>60</sup> Taufik Abdullah, "Dari Reputasi Lama ke Tantangan Mendatang" [From Old Reputation to Future Challenges], *Guest Paper in 50 Tahun Departemen Agama: Perjuangan dan Pengabdian* [50 Years of Departement of Religious Affairs: Struggles and Services] (Jakarta: Depag RI, 1996), p. 96-97.

<sup>61</sup> H. Alamsjah Ratu Prawiranegara, "Peranan Departemen Agama RI dalam 50 Indonesia Merdeka" [Role of Department of Religious Affairs in 50 Years of Independent Indonesia], *Guest Paper in 50 Tahun Departemen Agama: Perjuangan dan Pengabdian* [50 Years of Departement of Religious Affairs: Struggles and Services] (Jakarta: Depag RI, 1996), p. 95.

### C. General Policies of Islamic Education

To perform the duties of the bureaucracy as an integral part of Indonesian Government, Ministry of Religious Affairs has issued several policies related to the implementation of Islamic education. In the following discussion are several general policies of Islamic education made by the New Order government, particularly by the Ministry of Religious Affairs. Policies of the Islamic education by the Ministry of Religious Affairs during the New Order can be classified into three periods, namely the period of 1967-1974 which is the period of the search for identity of Islamic education; period of 1975-1989 which is the period of recognition of the existence of Islamic education; and the period 1989-1998 as the period of Islamic education equality.

Before the birth of the New Order, the provision and implementation of Islamic education followed the Act No. 12 of 1954 on the Applicability Statement of the Act no. 4 of 1950 of the Previous Republic of Indonesia on Basics Education and Teaching in Schools for Indonesia. The Act no. 4 of 1950 which was valid only during the era of RIS (Republik Indonesia Serikat/Republic of United Indonesia) was re-applied to the entire territory of Indonesia in 1954 through Act No. 12.<sup>62</sup> Article 10 of this Act states that “All children aged 6 have the right to, and children aged 8 are obliged to study in school, at least for 6 years”. This article is continued by stating that “Studying in the religious school that has received recognition from the Ministry of Religious Affairs is considered as fulfilling the obligation”. To receive recognition from the Ministry of Religious Affairs, *madrasah* in this Act referred to religious schools must provide religious lessons as the main subject at least six hours a week on a regular basis in addition to general subjects. With these requirements, *madrasah* eligibility enrollment was conducted.<sup>63</sup> In 1954, the number of registered *madrasah* in Indonesia was 13,849 with the details of 1057 *madrasah ibtidaiyah* with total number of students 1,927,777 people, 776 *madrasah*

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<sup>62</sup> See this Act No. 12 of 1954 in *Lembaran Negara Republik Indonesia of 1954* No. 38 (Jakarta: Sekretariat Negara RI, t.t.), pp. 255-276.

<sup>63</sup> Tim Penyusun Departemen Agama, *Sejarah Pendidikan Islam di Indonesia [History of Islamic Education in Indonesia]* (Jakarta : Depag RI, 1986), p. 77.

*tsanawiyah* with total number of students 87 932 people, and 16 *madrasah aliyah* with total number of students 1,881 people.<sup>64</sup>

The levels of education in *madrasah* system consist of three levels. First, *madrasah ibtidaiyah* for 6 years. Second, *madrasah tsanawiyah* for 4 years. Third, *madrasah aliyah* for 4 years. The levels are based on the idea of Mahmud Yunus as the Head of Islamic Section in the Provincial Religious Office.<sup>65</sup> The implemented curriculum consists of one third for religious subjects and the rest for general subjects. This kind of curriculum framework, according to Steenbrink, was done in order to get social recognition for *madrasah*. By using this curriculum, the Department of Religious Affairs had tried to make *madrasah* as an institution dealing not only with teaching religions, though in the end many *madrasahs* did not follow the regulation with the fear that religious subjects would decrease dramatically. This kind of curriculum was also the response for public assumption considering that general subjects taught in *madrasah* would not be in the same level as that in schools under the the Ministry of Education and Culture.<sup>66</sup>

The most important development of *madrasah* before the New Order was the establishment of PGA (Pendidikan Guru Agama/ Religion Teacher Education) and the PHIN (Pendidikan Hakim Islam Negeri/State Islamic Judge Education). The purpose of the establishment of both institutions was to create professionals ready to develop *madrasah*, as well as professional expert in religion.<sup>67</sup> PGA had actually existed long before the independence day, especially in Minangkabau, but the establishment by the Department of Religious Affairs became the strategic guarantee for the continuity of *madrasah* in Indonesia.

The history of the development of PGA and PHIN started from the program of the Department of Religious Affairs handled by Drs. Abdullah Sigit as the person in charge of Education

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<sup>64</sup> *Ibid.*, p. 78.

<sup>65</sup> Deliar Noer, *Administrasi Islam di Indonesia [Islamic Administration in Indonesia]* (Cet. I; Jakarta: Rajawali, 1983), p. 55.

<sup>66</sup> Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah*, pp. 97-98.

<sup>67</sup> Maksum, *Madrasah*, p 124.

Section of the Department of Religious Affairs. This section, in 1950, opened two professional teacher education institutions, namely SGAI (Sekolah Guru Agama Islam/Islamic Teacher School) and SGHAI (Sekolah Guru Hakim Agama Islam/Islamic Judge Teacher School). SGAI consisted of two levels; long term level which could be accomplished for 5 years, and was designed for graduates of *madrasah ibtidaiyah*, and short term level which could be accomplished for 2 years, and was designed for graduates of *madrasah tsanawiyah*. SGHAI could be accomplished for 4 years, and was designed for graduates of *madrasah tsanawiyah*. SGHAI had 4 program: Program A to create literary teachers; Program B to create science teachers; Program C to create religion teachers; and Program D to create religious education teachers.<sup>68</sup>

In 1951, in accordance with the Decree of the Minister of Religious Affairs on February 15, 1951, the aforementioned of *madrasah* for teacher were renamed. SGAI was renamed PGA, and SGHAI was renamed SGHA. It was in this year that state PGAs were established in Tanjung Pinang, Kotaraja, Padang, Banjarmasin, Jakarta, Tanjung Karang, Bandung, and Pamekasan.<sup>69</sup> The number of PGA in that year was 25 which increased into 30 in 1954. Meanwhile, SGHA was established in Aceh, Bukit Tinggi, and Bandung in 1954.<sup>70</sup> At the time H.M. Arifin Tamyang became the Chief of Bureau of Religious Education, the provisions of PGA and SGHA was once again changed. PGA's time of study was modified from 5 years to 6 years, consisting of the primary PGA for 4 years and secondary PGA for 2 years. Short-term PGA and SGHA were disbanded. As the replacement of SGHA program D, Pendidikan Hakim Islam Negeri (PHIN) was established for graduates of First PGA and with 3 years for the time of study.<sup>71</sup>

Related to the religious education in public schools, there was a Joint Regulation of the Minister of Education and Culture No. 17678/Kab dated July 16, 1951 (Education) and the Minister

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<sup>68</sup> *Ibid.*

<sup>69</sup> Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* [History of Islamic Education in Indonesia] (Jakarta: Mutiara Sumber Widya, 1995), p 361.

<sup>70</sup> Maksum, *Madrasah*, p 125-126.

<sup>71</sup> Mahmud Yunus, *Sejarah Pendidikan Islam*, pp. 363-365.

of Religious Affairs No. K/1/9180 dated July 16, 1951 (Religion) on Regulation of Religious Education in State Schools. The Joint Regulation 1951 confirms that religious education is given to primary and secondary schools. For the primary schools, religious education is given starting from grade IV over 2 hours of lessons a week. In special environments, religious education can be started in class I and the duration may be added as needed, but no more than 4 hours of lessons per week, on condition that the quality of general subjects in the public school is not reduced as compared with the other primary schools with different environments. For secondary schools, religious education was given 2 hours of lessons per week. In all these schools, religious education is given according to each student's religion, with the provision that new religious education should be given to least ten students who hold a certain kind of religion. During this religious education, students of other religions may leave the classroom. As for the curriculum of the religion was set up by the Ministry of Religious Affairs with the approval of Ministry of Education and Culture.<sup>72</sup> It was then strengthened with the Act No. 12 1954 Article 20 which states: (1) "Religious education is conducted in state schools; parents decide whether their children join the lesson. (2) The way in implementing religious teaching in state schools is regulated in rules set by Minister of Education and Culture, together with the Minister of Religious Affairs".<sup>73</sup>

In addition to *madrasah* and public schools, there were, before the New Order, many MWB (Madrasah Wajib Belajar/Compulsory Education Madrasah) which were the implementation of the idea of "compulsory education" from article 10 of the aforementioned Act. According to Husni Rahim, the greatest achievement ever done by the Department of Religious Affairs in implementing *madrasah* was establishing Compulsory Education Madrasah. This *madrasah* was first introduced in 1958/1959. The establishment of this madrasah was aimed at building the nation's spirit for the development in

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<sup>72</sup> See this Joint Decree as written in *Dunia Madrasah*, No. 17, Year II, Januari 1956, pp. 12-13.

<sup>73</sup> *Lembaran Negara Republik Indonesia of 1954 No. 38*, pp. 261-262.

the field of economy, industry, and transmigration. In this kind of *madrasah*, the students were not only taught religious and general subjects, but also the skills to support their readiness to produce and transmigrate independently by relying on their skills from the *madrasah*. This was done as most of the students of this kind of *madrasah* was from farmer or merchant families.<sup>74</sup>

This kind of curriculum, according to Abdul Rachman Shaleh, was a strategic policy made by the Department of Religious Affairs under the leadership of K.H. Moh. Ilyas who tried to balance three developments of the students, namely the development of head, the development of heart, and skills of the hand; or known as *Three H* (heart, head, and hand). The time of study for MWB is 8 years with the considretaions that children are obliged to get education when they are 6 years old, and they can earn some money when they are 15 years old.<sup>75</sup>

Unfortunately, the provision of MWB was not easy especially after the subsidy for this *madrasah* was gradually decreased and completely, as well as the MWB, stopped in 1970.<sup>76</sup> However, the idea of MWB was the integrated to *madrasah ibtidaiyah* which has 6 years of study time, as stipulated by the Regulation of the Minister of Religious Affairs No. 4 Year 1963. Whereas the concept of the skill curriculum of MWB then became the concept of Sekolah Pembangunan (Development School) porvisioned by the Department of Education and Culture.<sup>77</sup>

Historically, in the early days of the New Order, the policy of the *madrasah* was more essentially to continue and strengthen the policy of the Old Order. However, there were some developments

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<sup>74</sup> Husni Rahim, *Arah Baru*, p. 58.

<sup>75</sup> Abdul Rachman Shaleh, *Madrasah dan Pendidikan Anak Bangsa: Visi, Misi, dan Aksi* [*Madrasah and the Education of Children of the Nation: Visions, Missions, and Actions*] (Jakarta: Rajawali Pers, 2004), p. 26. See also Abdul Rachman Shaleh, *Pendidikan Agama dan Keagamaan: Visi, Misi, dan Aksi* [*Religious Education and Religiosity: Visions, Missions, and Actions*] (Jakarta: Gemawindu Pancaperkasa, 2000), p. 113.

<sup>76</sup> Husni Rahim, *Arah Baru*, p 58.

<sup>77</sup> Abdul Rachman Shaleh, *Penyelenggaraan Madrasah: Petunjuk Pelaksanaan Administrasi dan Teknis Pendidikan* [*Madrasah Establishment: Management Guidelines for Administrative and Technical Procedures*] (Jakarta: Dharma Bhakti, 1980), p. 9.

which indicated differences, including for example the main tasks of the Department of Religious Affairs. According to the Decree of the Minister of Religious Affairs No. 114 of 1969, which was an update of the Decree of the Minister of Religious Affairs No. 56 of 1967, one of the main tasks the Department of Religious Affairs was to maintain and implement the state philosophy of *Pancasila* by guiding, maintaining, and serving the people of Indonesia in order to be a religious nation. In addition, the Department of Religious Affairs was tasked to scrape out the mentality and concept of atheism and communism, and moral decadence.<sup>78</sup> Such tasks can be understood as the New Order was born with one of the reasons in order to quell the 30 September Movement 1965 by the PKI (Partai Komunis Indonesia).

In term of Islamic education, the Department of Religious Affairs in the early days of the New Order implemented the policy of nationalizing *madrasah* by issuing the Regulation of the Minister of Religious Affairs No. 80/1967. This policy was issued with the consideration that even though there was a standard curriculum in the old Order, namely the curriculum of the Department of Religious Affairs 1962, but as a matter of fact each *madrasah* had different implementation depending on the socio-religious organization of the parent institution. Japenda with curriculum 1962, for example, set the ratio of 68:32 for general lessons and religious lessons, but this ratio was set differently in the different areas. In South Sulawesi for example, *madrasah* set the ratio of 60:40, while in West Sumatra the ratio was 11:89.

In addition, another consideration for the nationalization of *madrasah* was the desire to make *state madrasah* as an example for the *private madrasah*. Until 1970, this nationalization was temporarily halted by the Minister of Religious Affairs No. 213 of 1970, as the number of *madrasah* reached 358 for MIN (State Madrasah Ibtidaiyah), 182 for MTsAIN (State Madrasah Tsanawiyah), and 40 for MAN (State Madrasah Aliyah) throughout Indonesia.<sup>79</sup>

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<sup>78</sup> Departemen Agama RI, *Amal Bakti Departemen Agama*, pp. 66-68.

<sup>79</sup> Badri Yatim et.al., *Sejarah Perkembangan Madrasah [History of Madrasah Development]* (Jakarta: Dirjen Binbaga Islam Depag RI, 1999/2000), pp. 160-169.



The quite surprising Islamic education policy in the early days of the New Order for Indonesian Muslim was the management of education dualism. According to Steenbrink, the Department of Religious Affairs had, since its establishment, applied its ideals of convergence, namely on the one hand it incorporated religious lessons to the curriculum of public schools, and on the other hand it also incorporated general subjects to the curriculum of *madrasah*.<sup>80</sup> Furthermore, Steenbrink said that the idea of convergence had lead the Islamic education to the model of public school which was going to be applied throughout the nation. He wrote:

With the above description, we see an attempt to change the education system in Indonesia ... Although it is often said that it is a manifestation of convergence and synthesis efforts in the field of education where the *madrasah* was given the position as an institution that meets the educational balance between East and West, *pesantren* and schools, secular and religious subjects, but so far the impression that emerges is that the result of this balance are increasingly leading to the school model, as a model of public education that will be applied in Indonesia.<sup>81</sup>

The idea of Islamic education convergence by the Department of Religious Affairs directing to public schools would in turn gain its momentum when Soeharto as the ruler of the New Ordder issued Presidential Decree No. 34/1972 about the Functional Responsibility on Education and Training. Article 2 of this decree mentions that “the Minister of Education and Culture is in charge of and responsible for the coaching of education and training as a whole, both organized by the government or private”.<sup>82</sup> This article explicitly implies the delegation of authority and responsibility for the implementation of Islamic education from the Ministry of Religious Affairs to the Ministry of Education

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<sup>80</sup> Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah*, pp. 83-102.

<sup>81</sup> *Ibid.*, p. 102.

<sup>82</sup> The Presidential Decree No. 34, 1972 on Tanggung Jawab Fungsional Pendidikan dan Latihan [the Functional Responsibility on Education and Training], as written in Abdul Rachman Shaleh, *Penyelenggaraan Madrasah: Peraturan Perundangan [Madrasah Establishment: Legislative Regulation]* (Jakarta: Dharma Bhakti, 1980), p. 93.



and Culture. Moreover, the Presidential Decree was followed by Presidential Instruction No. 15/1972 on the Implementation of Presidential Decree No. 34/1972. This decree contained a statement that the Minister of Education and Culture was obliged to carry out education teaching composition settings for all educational institutions, on primary, secondary, and higher education levels, both organized by the government or private.<sup>83</sup> The Department of Religious Affairs in this regard was only assigned as a constituent for materials of religious instruction guidelines for educational institutions for primary, secondary, and higher education, while the responsibility and authority were in the hands of the Minister of Education and Culture.

According to Marwan Saridjo, many *madrasah* and *pesantren* leaders rejected the presidential decree and instruction especially related to transfer of the supervision of *madrasah* and *pesantren* from the Department of Religious Affairs to the hands of the Minister of Education and Culture as this could lead to educational bureaucracy under one roof while the existence of the Department of Religious Affairs had its won historical, psychological, and political values for Indonesian Muslims.<sup>84</sup> Meanwhile, according to Maksum, the Presidential Decree and Instruction was not only an attempt to alienate the *madrasah* from the national education system, but also a strong indication to abolish it. In other words, the Presidential Decree and the Instruction were seen by some Indonesian Muslims as a government maneuver to ignore the role and benefits of *madrasah* in the national stage.<sup>85</sup>

The reactions of the Muslims towards the unfavourable Islamic education policy of the New order were expressed by,

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<sup>83</sup> The Presidential Instruction No. 15,1974 on Pokok-Pokok Pelaksanaan Pembinaan Pendidikan Umum dan Kejuruan [Principles for Implementation of General and Vocational Education], as written in Abdul Rachman Shaleh, *Penyelenggaraan Madrasah: Peraturan Perundangan* [Madrasah Establishment: Legislative Regulation] (Jakarta: Dharma Bhakti, 1980), pp. 101-102.

<sup>84</sup> Marwan Saridjo, *Bunga Rampai Pendidikan Agama Islam* [Anthology of Islamic Religious Education] (Jakarta: Dirjen Binbaga Islam Depag RI, 1997/1998), pp. 27-28.

<sup>85</sup> Maksum, *Madrasah*, p. 147-148.

for example, the establishment of Working Conference of the Religious Teaching and Education Council (MP3A). This council tried to ensure the government that *madrasah* was an institution which could give significant contribution in the development process. Related to the supervisory of *madrasah* by the Ministry of Education and Culture, MP3A asserted that “the most appropriate one for the responsibility is the Department of Religious Affairs, because the Minister of Religious Affairs really knows about the intricacies of religious education, not the Minister of Education and Culture any other minister”.<sup>86</sup>

The policy of Islamic education in the early days of the New Order showed the effort to divert, even eliminate *madrasah*. Therefore, it is acceptable if this period is called as the period of the search of identity of Islamic education. The New Order government realized that Muslims objected to the management and supervisory of *madrasah* fully in the hands of the Ministry of Education and Culture. For Muslims, *madrasah* was an educational institution rooted deeply in the tradition of Islamic science, so that it was impossible to be handled secularly. On the other hand, the government also understood that Muslims claimed the better right and status of *madrasah* as part of the national education system as a whole, so that its orientation was the same as that of public school. However, when the orientation was the same as public school, and it was under the Ministry of Education and Culture, thus, the task of the Department of Religious Affairs was only limited to the education to fulfill the need of its employees.<sup>87</sup> What happened here was more to the attractions of interests between the New Order demanding the management of *madrasah* and other Islamic education institutions under one department (Ministry of Education and Culture) as regulated in the 8 years development plan accepted by MPRS from the government, with Indonesian

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<sup>86</sup> *Ibid.*, p. 148.

<sup>87</sup> Ali Munhanif, “Prof. Dr. A. Mukti Ali: Modernisasi Politik-Keagamaan Orde Baru” [Prof. Dr. A. Mukti Ali: Modernization of Politics-Religion in New Order Regime], in Azyumardi Azra and Saiful Umam (eds.), *Menteri-Menteri Agama RI: Biografi Sosial-Politik [Ministers of Religious Affairs: Socio-Politics Biography]* (Jakarta: INIS-PPIM-Balitbang Agama Depag RI, 1998), p. 313.

Muslim demanding better management of *madrasah*, but remained under the Department of Religious Affairs.

Based on the aspirations of Muslims who are seeking the identity of the *madrasah*, A. Mukti Ali, Minister of Religious Affairs have expressed this Muslims apprehensiveness over the cabinet meeting on 26 November 1974.<sup>88</sup> The New Order eventually, by referring to the result of this meeting, issued *Petunjuk Pelaksanaan* (Implementation Guidelines) through Presidential Decree No. 34/1972 which stated: (1) the supervisory of public education becomes the responsibility of the Minister of Education and Culture, while the responsibility of religious education remains the responsibility of the Minister of Religious Affairs; (2) to implement the Presidential Decree No. 34/1972, and Instruction No. 15/1974 well, there should be cooperation between the Department of Education and Culture, the Department of Home Affairs, and the Department of Religious Affairs.<sup>89</sup> With the release of this guidelines, tensions between religious education with national education could indeed be overcome. The implementation guidelines contain substantive difference with Presidential Decree and Instruction, in which it was explicitly stated that the rights and responsibilities of the management of religious education remained with the Department of Religious Affairs.

As a follow up of the Implementation Guidelines, Ministry of Religious Affairs, Ministry of Education and Culture, and the Ministry of Home Affairs issued a Joint Decree (*Surat Keputusan Bersama*) No. 6/1975 (Religion), No. 037/U/1975 (Education), and No. 36/1975 (Home Affairs) on the Improvement of Quality of *Madrasah* Education. In the Joint Decree, respectively Ministry of Religious Affairs, Ministry of Education and Culture, and the Ministry of the Home Affairs assumed responsibility for the promotion and development of *madrasah* education quality.<sup>90</sup>

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<sup>88</sup> Abdul Rachman Shaleh, *Madrasah dan Pendidikan*, p. 111.

<sup>89</sup> See Maksum, *Madrasah*, p. 149.

<sup>90</sup> See The Joint Decree (SKB) Minister of Religious Affairs (No. 6 of 1975), Minister of Education and Culture (No. 037/U/1975), and Minister of Home Affairs (No. 36 of 1975) on the Improvement of the Quality of *Madrasah* Education, article 4, as written in Abdul Rachman Shaleh, *Penyelenggaraan*

The birth of the Joint Decree 1975 marked the end of the period of the search for identity of Islamic education in the early New Order, and the commencement of the period of recognition of the existence of Islamic education. It was called so because in the article 1 of this decree stated that the *madrasah ibtidaiyah* (MI) was equivalent to elementary school (SD), *madrasah tsanawiyah* (MTs) was in the same level as the junior high school (SMP), and *madrasah aliyah* (MA) is in the same level as the high school (SMA). The consequence of this equation was that the existence of 2 articles of the Joint Decree stating that the *madrasah* certificate could have the same values as the public school certificate of the same level; the graduates of *madrasah* could continue to one-level higher public school; students of *madrasah* can move to public school of the same level.

For some people, this decree was a more real evidence for the existence of *madrasah*, as well as a strategic step towards the integration phase of *madrasah* to the national education system. With this decree, *madrasah* obtained its clearer definition as Islamic educational institution equal to public school, though it remained under the Department of Religious Affairs.<sup>91</sup>

However, the decree contained not only positive meaning, but also negative meaning for some Muslims. With this decree *madrasah* would be Islamic education institution, teaching Islamic lesson as the basic lessons given at least 30% in addition to general lessons.<sup>92</sup> The percentage was applied in order to make “the level of general subjects of *madrasah* reached the same level of that of public school of the same level.”<sup>93</sup> In other words, there were other agendas and purpose behind the decree, which was the desire of the government through the Department of Religious Affairs

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*Madrasah: Peraturan Perundangan [Madrasah Establishment: Legislative Regulation]* (Jakarta: Dharma Bhakti, 1980), pp. 115-119.

<sup>91</sup> Maksum, *Madrasah*, p. 151.

<sup>92</sup> See the Joint Decree (SKB) of Minister of Religious Affairs (No. 6/1975), Minister of Education and Culture (No. 037/U/1975), and Minister of Home Affairs (No. 36/1975) on the Improvement of the Quality of *Madrasah* Education, Article 1.

<sup>93</sup> *Ibid.*, Article 2.

to make general lessons in *madrasah* (MI, MTs, and MA) have the same standard of general subjects as the general subjects taught in public school (SD, SMP, dan SMA).<sup>94</sup>

It was strengthened with the existence of two political targets expected by A. Mukti Ali. *First*, the integration of the national education system by inserting the general subjects with a larger portion so that *madrasah* had the same standards as the general curriculum in the Department of Education and Culture. *Second*, by incorporating common curriculum in a larger portion as an effort of revamping *madrasah* in order to realize Muslim human resource development.<sup>95</sup>

Thus the release of the Joint Decree of Three Ministers was not without a response from the public. According to A. Timur Djaelani, there were various responses associated with this decree. Some argued positively, accepted and considered it as a progress. However, there were also many who responded with doubt and anxiety, worrying that religious education in *madrasah* would be decline and shallow.<sup>96</sup> Ali Munhanif added, political turmoil immediately occurred soon after the Department of Religious Affairs disseminated this policy. The scholars, teachers, and managers of Islamic education dealing directly with the fate of the *madrasah*, reacted very hard and rejected this Joint Decree. An accusation was addressed to A. Mukti Ali whom was considered as someone trying to destroy Islamic education. The core of the refusal was on the implementation of general subject curriculum with 70% portion, which was feared to eliminate the mission of *madrasah* as an educational institution for religious subjects.<sup>97</sup>

The continuous socialization done by the Department of Religious Affairs, however, changed the stance of Muslims towards this Joint Decree. The change was realized because the government

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<sup>94</sup> *Ibid.*, Article 3.

<sup>95</sup> Ali Munhanif, "Prof. Dr. A. Mukti Ali", p. 314.

<sup>96</sup> A. Timur Djaelani, *Peningkatan Mutu Pendidikan dan Pembangunan Perguruan Agama [Quality Assurance on the Education and Development of Islamic Educational Institutions]* (Jakarta: Dermaga, 1983), p. 69.

<sup>97</sup> Ali Munhanif, "Prof. Dr. A. Mukti Ali", p. 315.

hegemonically made efforts to make *madrasah* follow its policy, both in terms of curriculum and education system. The socialization was then followed by various policies related to the implementation of the decree. Some of the supporting policies were the Decree of the Minister of Religious Affairs No. 70/976 on the Equation of the Levels/Degrees of Madrasah with Public Schools of which point was the elaboration of the aforementioned decree.<sup>98</sup> This decision was then followed by the imposition of the *madrasah* curriculum in 1976 through the Decree of the Minister of Religious Affairs No. 73/1976 on the Curriculum of Madrasah Ibtidaiyah, the Decree of the Minister of Religious Affairs No. 74/1976 on the Curriculum of Madrasah Tsanawiyah, and the Decree of the Minister of Religious Affairs No. 75/1976 on the Curriculum of Madrasah Aliyah.<sup>99</sup>

The efforts to develop and manage *madrasah* aiming at obtaining the expected quality. In 1984, Joint Decree (Surat Keputusan Bersama (SKB)) between Minister of Education and Culture (No. 299/U/1984) with Minister of Religious Affairs (No. 45/1984) on the Standardization of Curriculums for General Schools and *Madrasah*. In the Consideration Dictum of the Joint Decree mentions that due to the fact that the Decision of MPR No. II/TAP/MPR/1983 has outlined that: (1) the education system to be aligned with the needs of the development in all aspects; (2) and since the education system alignment is able to be exercised in general schools; and (3) due to the fact that there exists some graduates from general schools continuing their education to the *madrasah* and *vice versa*, it was deemed necessary to formulate regulations in curriculum standardization for general schools and *madrasah*, especially for senior high or aliyah level.<sup>100</sup>

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<sup>98</sup> For the complete content of this decree, see Abdul Rachman Shaleh, *Penyelenggaraan Madrasah: Peraturan Perundangan*, pp. 120-123.

<sup>99</sup> For the complete contents of this three decree, see *Ibid.*, pp. 171-209.

<sup>100</sup> See the Consideration Dictum of Joint Decree (Surat Keputusan Bersama)) between Minsiter of Education and Culture (No. 299/U/1984) with Minsiter of Religious Affairs (No. 45/1984) on the Standardization of Curriculums for General Schools and *Madrasah*, as published in the appendix of Hasbullah's *Sejarah Pendidikan Islam di Indonesia [History of Islamic Education in Indonesia]* (Jakarta: Rajawali Pers, 1999), pp. 252-253.

According to the Joint Decree 1984, general schools are an education unit which is general in nature and of which the management is under the Ministry of Education and Culture. The education levels cover Elementary Schools (SD), Junior High Schools (SMTP), and Senior High Schools (SMTA). Meanwhile, *madrasah* refers to an education unit which is general in nature and of which the management is under the Ministry of Religious Affairs. The education levels cover *Ibtidaiyah* (MI), *Tsanawiyah* (MTs), and *Aliyah* (MA).<sup>101</sup>

Holding on that understanding, the Joint Decree of the Two Ministers decides that: (1) the curriculums of general school and *madrasah* consist of core and specific programs (elective); (2) core program is constructed to fulfill the educational objectives of the general schools and *madrasah* qualitatively; (3) specific program (elective) is managed and administered to equip the students with specific knowledge and skills before entering colleges or universities for both general schools and *madrasah*; (4) the necessity to exercise the curriculums of general schools and *madrasah* in the credit hours system, carrier development, study accomplishment, and joint-worked assessment system; (5) matters related to the teachers and educational facilities to succeed the curriculum execution is collectively discussed by both ministries; and (6) the curriculum for *madrasah* is designed and constructed to grant specific identities to the *madrasah*. From the contents of this Joint Decree, it is comprehended that *madrasah* is a general school under the management of Ministry of Religious Affairs which possesses Islamic education programs. In addition to Islamic education programs which are the identity of *madrasah*, *madrasah* is equal to general schools from all educational aspects.

As follow-ups for the Joint Decree, the Curriculum 1984 was designed and constructed for *madrasah* as regulated on the Decree of Minister of Religious Affairs No. 99/1984 for the Curriculum of

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<sup>101</sup> See Article 1 of Joint Decree (Surat Keputusan Bersama) between Minsiter of Education and Culture (No. 299/U/1984) with Minsiter of Religious Affairs (No. 45/1984) on the Standardization of Curriculums for General Schools and *Madrasah*.

Madrasah Ibtidaiyah, No. 100/1984 for the Curriculum of Madrasah Tsanawiyah, and No. 101/1984 for the Curriculum of Madrasah Aliyah. Therefore, the Curriculum 1984 essentially refers to the Joint Decree of Three Ministers and the Joint Decree of Two Ministers in the programs, objectives, and materials. Thereby, the portion of general subjects still dominates the overall subjects for 70% with religious subjects only for 30%.<sup>102</sup>

The strategic policies in the formulation of Curriculum 1984 are: *First*, the activity programs of *madrasah* curriculum are executed through the intra-curricular, co-curricular, and extra-curricular activities. *Second*, the learning teaching process is exercised by considering the harmony of the students' learning styles and the learning materials. *Third*, the assessment is continually and holistically exercised starting from the process, result, and and program management assessment.<sup>103</sup>

To respond the aspirations from the Muslims for the necessity to possess experts in Islamic fields, the Minister of Religious Affairs through the Decree of Minister of Religious Affairs No. 73/1987 issues the establishment of Madrasah Aliyah-Special Programs (MAPK). Based on Marwan Saridjo, the establishment of MAPK is the idea of H. Munawir Sjadzali as the Minister of Religious Affairs as a correction for *madrasah* in the both Joint Decree versions. Thus, religious subjects in MAPK have a greater portion: 70%.<sup>104</sup> There are five MAN transformed into MAPK: MAN Darussalam Ciamis Jawa Barat, MAN Yogyakarta, MAN Jember Jawa Timur, MAN Padang Panjang Sumatera Barat, and MAN Ujung Pandang Sulawesi Selatan. MAPK basically is a mainstream development or the elective for religious subjects in MAN. The differentiator is that the classes are conducted by utilizing Arabic language books for religious subjects and Arabic language and it also employs tutorial system in the afternoon and in the night. With its high credit hours and sufficient time allocation for the religious subjects and Arabic language, Arabic references utilization, and selective

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<sup>102</sup> See Maksum, *Madrasah*, pp. 153-154.

<sup>103</sup> Hasbullah, *Sejarah Pendidikan*, pp. 184-185.

<sup>104</sup> Marwan Saridjo, *Bunga Rampai*, p. 169.



participants, it is expected that MAPK graduates possess wide and deep knowledge and skills in religious subjects and Arabic language so they are eligible to enroll to Islamic universities. Even with the MAPK status of which its existence is validated by Government Regulation No. 33/1988, H. Munawir Sjadzali expected that the quality of Islamic colleges and universities (IAIN) is improvable due to the qualified inputs from MAPK.<sup>105</sup>

Those are the Islamic education policies under the Department of Religious Affairs of the New Order entering the second period, 1975-1989, which was the period of recognition of Islamic education existence. The most important and strategic thing from the Joint Decree of the Three Ministers, and the Joint Decree of the Two Ministers was the effort to integrate *madrasah* to the national education system. With the application of both Joint Decrees, the position of *madrasah* was equal to public schools. However, regardless all the positive things, some of the policies towards *madrasah* posed difficult choices for *madrasah*. On the one side it had to preserve the quality of education that became its characteristics, on the other hand it had to be able to implement good and qualified public education in order to be equal to public schools. This was a heavy burden for *madrasah* that in turn earned *madrasah* the predicate of “incomplete school” (*sekolah serba tanggung*).

The improvement of *madrasah* education institutions continued. With the improving relationship of Muslims and the state in the late 80s, the existence of *madrasah* increased. This improvement was shown by the effort of integrating *madrasah* into the national education system. The integration of *madrasah* into the national education system was marked with the passage of Act No. 2/1989 on the National Education System (UUSPN). Chapter IV, Article 10 paragraph (1) and paragraph (2) of this Act explained that education was carried out through two corridors, namely school and non-school corridors. The school education corridor is the education provisioned by school through leveled and continuous learning activities. Explained more in details in article

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<sup>105</sup> *Ibid.*, pp. 105-106.

11 clause 1 that kind of education belong to the school education are public education, vocational education, special education, service education, religious education, academic education and professional education. In this case, religious education was considered as one of the formal educational institutions which was based on criteria set using strict public education standard and structures.

After the birth of UUSPN, *madrasah* grew with new predicate: “public school with Islamic characteristic” (*sekolah umum berciri khas agama Islam*), which consisted of MI as Islamic SD; MTs as Islamic SLTP; and MA as Islamic SMU. The predicates were already there since the Joint Decree of the Three Ministers of 1975 that became the basic foundation for the development and reform of Islamic education, especially *madrasah*. The intact reform was then conducted with the application of UUSPN. With this Act, the curriculum of *madrasah* was renewed, which was by the implementation of Curriculum 1994. This curriculum basically contained the comparison of time allocation around 16-18% for religious subjects, and around 82-86% for general subjects, with the consideration that the allocation for national general subjects was 100% applied like in other public schools of the same level. Compared with the previous curriculum, this curriculum had several differences, especially for *madrasah*, namely while the Curriculum 1984 used semester (six months), the Curriculum 1994 used *catur wulan* (four months) for the duration of each level. The term of “bidang studi” to refer to the lessons was replaced with “matapelajaran” in the 1994. The religious education which formerly had 30% for the time portion in the 1984, in the 1994 it had less than 10%.<sup>106</sup>

Those are the Curriculum 1994 for *madrasah*, including MI, MTs, and MA. From the presented time allocation, it is clear that religious subjects’ time allocation was sharply decreased compared to the Curriculum 1984. It was admitted by Shaleh that since the application of UUSPN and the supporting regulations, the *madrasah* education system had undergone significant changes.

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<sup>106</sup> Badri Yatim *et.al.*, *Sejarah Perkembangan*, pp. 184-187.

The equation of *madrasah* to the public schools by implementing 100% same curriculum as that of public school, automatically changed the whole sub-system of *madrasah* education. Such a change was unavoidable, even it was a demand from the *madrasah* itself, especially with regard to having output that *madrasah* not only created students who are mature in the field of religion, but also have the knowledge and skills that are aligned with the output of public schools.<sup>107</sup>

Meanwhile, according to Husni Rahim, though with UUSPN and other regulations *madrasah* had equal status to public schools, these regulations did not necessarily change the *madrasah* from growing and developing the way it expected. This is because the *madrasah* is from and for the community. In terms of quantity *madrasah* increased rapidly, but in terms of quality it progressed slowly. This was probably because the consequences of the nature of *madrasah* which was populist, having high emotional bond with the community than with rational choices. This bond existed because of the meeting of two interest, the strong will from the Muslim community to participate in education, and the religious motivation in order to make children get sufficient religious education in addition to public education.<sup>108</sup>

The position of Islamic education integration into the national education system, according to Maksum, is reflected in three aspects. *First*, national education made religious education as a compulsory subject in all kind of education. This policy was very important to the process of education integration nationally because it asserted muslim that the national education was not secularly patterned. *Second*, in national education system *madrasah* was automatically included in school education category. If there was dualism between school and *madrasah*, this policy asserted that *madrasah* was a school. *Third*, even though *madrasah* belonged to school education *madrasah* had special program of Islamic laws. In this program, 70% of the curriculum were religious subjects. In its pilot project, this program was specially developed as Madrasah

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<sup>107</sup> Abdul Rachman Shaleh, *Madrasah dan Pendidikan*, p. 37.

<sup>108</sup> Husni Rahim, *Arah Baru*, p. 139.

Aliyah with Special Program (MAPK). With the three aspects, it can be said that the integration of *madrasah* to the national education system was not an integration in term of implementation and management of education, but the acknowledgement that *madrasah* was part of the national education system eventhough the management was under the Department of Religious Affairs.<sup>109</sup>

Among the positive responses towards UUSPN, there was also a critical stance. Mochtar Naim for example considered that UUSPN did not work in the context of integrating education system in indonesia, but more in the effort to preserve *status quo*. He asserted:

For those demanding total integration both for the system and management really considered UUSPN preserving *status quo*. The total integration conspet prior to UUSPN was presented by Dr. Daoed Joesoef when he became the Minister of Education and Culture, which was not only a single national education system, but also single management for the system.<sup>110</sup>

For Azyumardi Azra, *madrasah* in all level is equal to public schools as stated in UUSPN 1989. However, the consequences of this act is that *madrasah* had to adopt and apply public education curriculum as issued by the Ministry of Education and Culture as implemented in the Curriculum 1994. With this fact, *madrasah* along with the three levels was basically public school with Islamic chacracteristic. The problem is after *madrasah* adopted the curriculum from the Ministry of Education and Culture, there was a growing concern from the Department of Religious Affairs regarding the Islamic characteristic which underwent many shifts. Moreover, *madrash*, especially in the *aliyah* level, was dominated by general program so that the Islamic characteristic was reduced or eliminated. It was a big concern because it gave impact to the graduates who wanted to continue to IAIN. The number of the students of IAIN coming from *madrasah aliyah* decreased dramatically. With this concern, it is necesary not only to increase

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<sup>109</sup> Maksum, *Madrasah*, p. 159-160.

<sup>110</sup> Quoted from Marwan Saridjo, *Bunga Rampai*, p. 28.

and strengthen *madrasah* with religious program, but also to assert Islamic characteristic to all levels of *madrasah*.<sup>111</sup>

Observed closely, UUSPN actually had good points seen from the educational perspective. The provision and the management, however, tended to be centralized. The result of the centralized education was, according to Tilaar, the separation of education and culture. There were inconsistencies between the act and the implementation, because education became political instrument, or more precisely a political tool for the ruler.<sup>112</sup> For example, as presented by Tilaar, is the Islamic education. According to him, at the time of independence, the Islamic education was not automatically incorporated into the national education system. Islamic education organizations kept alive, but never gained full attention from the government. Islamic educational institutions were left alive though in their simplest conditions, just the way they were. The recognition of Islamic education along with its characteristics could only be seen in the birth of Act No. 2, 1989 on the National Education System. *Madrasah* was, in the Act, admitted as the sub-system of national education. The problem was that the condition brought consequences starting from of supervising pattern following one measurement referring to the state schools. The advantage obtained from UUSPN created many problems. The coaching dualism between the Department of Religious Affairs and the Department of Education and Culture continued. The mess of educational management was also reflected in the coaching of schools under the Department of Religious Affairs. Automatically the dualism in coaching was not always beneficial for the schools under the Department of Religious Affairs. For almost 10 years since the birth of UUSPN in 1989, this Act had not managed to raise the image of *madrasah* as an alternative education institutions, except several *madrasahs*.<sup>113</sup>

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<sup>111</sup> Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi* [New Paradigm of National Education: Reconstruction and Democratization] (Jakarta: Penerbit Buku Kompas, 2002), pp. 92-93.

<sup>112</sup> H.A.R. Tilaar, *Paradigma Baru Pendidikan Nasional* [A New Paradigm on National Education] (Jakarta: Rineka Cipta, 2000), p. 173.

<sup>113</sup> *Ibid.*, p. 170.

On the other hand, according to Tilaar, with the desire to equalize *madrasah* education with state schools, the curriculum of *madrasah* was consequently directed to the national curriculum, e.g. the Curriculum 1994, used by state schools. In other words, the centralization of curriculum occurred here. This praxis of education surely has negative values, especially for *madrasah*. The centralization of curriculum would diminish the autonomy of *madrasah*, including its scientific autonomy, because everything was determined by the government. In contrast, many *madrasahs* were established from and for the local community. This eventually created the varied characteristics depending on the needs of the local community, not something uniform. All the centralized educational practises directing to the uniformity would eventually lead to the loss or even extinction of *madrasah* identity.<sup>114</sup>

Those are the responses from the experts in the existence of Islamic education post-UUSPN, inviting diverse assessments, like it did to the Muslim leaders when it was still a bill especially related to the vague content, secular concept, and religious education of RUUSPN.<sup>115</sup> The bureaucracies especially the Department of Religious Affairs, like Husni Rahim, Abdul Rachman Shaleh, Marwan Saridjo, and A. Malik Fadjar<sup>116</sup> assessed Islamic education post-UUSPN positively because the Islamic education in period was equal to the public education. However, the experts in education assessed this critically. Naim, for example, viewed Islamic education post-UUSPN as preserving the *status quo*, Azra felt concerned with the shift of Islamic characteristics, and Tilaar critically considered Islamic education post-UUSPN joined the centralized education praxis which would eventually eliminate the characteristics and identity of *madrasah*.

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<sup>114</sup> *Ibid.*, pp. 171-172.

<sup>115</sup> For the response of Islamic leaders in Indonesia towards RUUSPN, see M. Sirozi, *Politik Kebijakan Pendidikan Nasional: Peran Tokoh-Tokoh Islam dalam Penyusunan UU No. 2/1989* [The Politics of National Education Policies: the Roles of Islamic Figures in the Birth of UU No. 2/1989] (Jakarta: INIS, 2004), pp. 157-193.

<sup>116</sup> About the view of Malik Fadjar who was optimistic and had high hopes for the Islamic educations post-UUSPN, see A. Malik Fadjar, *Madrasah dan Tantangan Modernitas* [Madrasah and the Challenges of Modernity] (Bandung: Mizan-Yasmin, 1999), p. 33 and 65-75.

The aforementioned various Islamic education policies were generally directed to the centralization of education, which was related to how the New Order managed all the processes of education in Indonesia centrally, in which the education system, starting from the curriculum to the evaluation was determined linearly from the central government. The curriculum policy in the New Order made the Islamic education institutions which were usually maintained by the community, as a matter of fact, had a distance with the community. This was more caused by the desire of the government to “uniform” *madrasah* with public school system in which the percentage ratio of the curriculum were 70% for general subjects, and 30% for religious subjects based on the Curriculum 1984, and 82-84%: 16-18% based on the Curriculum 1994. This centralized policy made the *madrasah* not rooted in the community as the aspect of education was already determined by a single central power.

#### **D. Government Policy to Control Private Islamic Education**

Private education in the sense that the education is not organized by the government in practice has existed throughout the history of education in Indonesia. According to Soegarda Poerbakawatja, the origin and the holding of private educational reasons vary, but the clear holding of private education is because the government is not always able to meet all the needs of all groups in community. In the reign of the Dutch East Indies for example, on its own people or groups who want religious education for their children hold a special effort, which founded the school in which the religious element gets its place as desired. Religion was given not only as a lesson, but the whole teaching was impregnated by the atmosphere and the religious life, so that it can be said that their efforts are an attempt “education” in the true sense, ie where the children formed into human personality in accordance with his beliefs.<sup>117</sup>

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<sup>117</sup> Soegarda Poerbakawatja, *Pendidikan dalam Alam Indonesia Merdeka [Education in an Independent Indonesia]* (Jakarta: Gunung Agung, 1970), p. 206.

In the era before the New Order, education or school organized not by the government was called a “*Sekolah Partikelir*” (private school).<sup>118</sup> At this time, according to Sa’doedin Djambek, private schools are faced with two problems, namely the desire to equate private schools with government schools, and the desire not to direct the private schools in the equation with the government schools. In response to this second debate, Djambek found private school should have its own stance. On the basis of democracy, is actually an initiative of private schools that have an important position in public life, because it has different characteristics with the government. If a private school is forced to be equated with government schools, then the nature of its initiative will fade, because the “tail” to the government. Impact of “tail” is the emergence of private schools that can not strengthen the position of the state, even to accelerate the collapse of the quality of education. Another impact of the “tail” is the realization of a single education system that is dangerous, because the private education becomes rigid and not easily accept change, because it is bound by a single education system.<sup>119</sup>

Thus the government after independence day applied Act No. 12/1954 which regulated private schools. According to Article 13 of this Act, on the basis of the freedom of every citizen to profess a religion or belief of his life, so freely given him the opportunity to establish and administer private schools. Article 14 of this Act then states that the private schools that meet the requirements can receive a subsidy from the government for funding.<sup>120</sup> According to Poerbakawatja, on the basis and starting point of democracy, many private schools have sprung up in the past Indonesia after independence, and for this government is willing to provide

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<sup>118</sup> “*Sekolah Partikelir*” (private school) is a further development of, during the reign of the Dutch East Indies, the “*Sekolah Liar*” (Wild School), so named as they were established by the people of Indonesia for Indonesian children. See H. Aqib Suminto, *Politik Islam*, p. 47 and 59.

<sup>119</sup> Sa’doedin Djambek, “*Sekolah Partikular*” [Private School], *Dunia Madrasah*, No. 25, Year III, September 1956, pp. 6-7.

<sup>120</sup> See *Lembaran Negara Republik Indonesia* No. 38 of 1954, p. 260.



support.<sup>121</sup> Thus, in the context of Indonesia before the New Order, the emergence of private schools was based on the existence of a democratic environment that provided space and opportunity for the public to provide education based on their needs.

The aforementioned conditions become different when entering the New Order Indonesia. According to Malik Fadjar, until 1997 when he was serving as Director General of the Islamic Religious Institutions, Ministry of Religious Affairs, the number of *madrasah* with private *madrasah* was not balanced. The total *madrasah*, either MI, MTs, and MA was 1,935, while the number of private Islamic schools, both MI, MTs, and MA was 133 873.<sup>122</sup> The number of private Islamic schools in the New Order was confirmed not because of the spirit of democracy that respects freedom and independence of citizens to establish private *madrasah* in various places in Indonesia. According to Malik Fadjar, *madrasah* emerged as the religious motivation of the community was great for endowments and establishment of *madrasah*.<sup>123</sup>

New Order in the assessment of many experts is the regime with the character of “bureaucratic authoritarian”, which among its characteristics is the presence of public apathy towards government development projects.<sup>124</sup> With the considerations of national stability and political stability, the New Order always act as dominant on the role of the community. This dominance is so great that the community was in his hands.<sup>125</sup> By the nature and character of the New Order regime such automated nature of democracy never materialized. Therefore, the large number of *madrasah* in the New Order as mentioned above were not for

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<sup>121</sup> Soegarda Poerbakawatja, *Pendidikan dalam Alam*, p. 208.

<sup>122</sup> A. Malik Fadjar, *Madrasah dan Tantangan*, p. 77.

<sup>123</sup> *Ibid.*

<sup>124</sup> There are three other characteristics of the bureaucratic nature of the authoritarian New Order, which is the highest power is in the hands of the military elite bureaucratic using technocratic approach in carrying out its powers; their ideological consensus is to silence his opponents; and their corporatist network between the military, the bureaucracy, and *Golkar* to control the opposition. Arif Rohman, *Politik Ideologi Pendidikan [The Politics of Ideology in Education]* (Yogyakarta: LaksBang Mediatama, 2009), pp. 177-178.

<sup>125</sup> *Ibid.*, p. 179.

democracy, but it is the will of the community on the basis of religious motivation trying to build it.

For the first time after issuing the Joint Decree of Three Ministers of 1975, the government through the Ministry of Religious Affairs issued regulations related to the conduct of private *madrasah*, namely the Decree of Minister of Religious Affairs No. 5, 1977 on *Persamaan Ijazah Madrasah Swasta dengan Ijazah Madrasah Negeri* (the Equation of Private *Madrasah* Certificates and State *Madrasah* Certificates).<sup>126</sup> Within this decree it is stated that the definition of private *madrasahs* are educational institutions organized by organizations, foundations, agencies, or individuals as caretaker/owner who makes the lesson of Islam as a basic lesson given at least 30% in addition to the general lesson. Private *madrasah*, either MI, MTs, and MA may have registered or equal status. For *madrasah* with registered status in the Department of Religious Affairs, the students are allowed to take the exam of state *madrasah*, while the *madrasah* with equal status under the authorization of the Director General of Islamic Guidance may issue its own certificates with equal value to the equivalent state *madrasah*. Private *madrasah*, whether registered or equal, shall make periodic reports once a semester to the Director General of Islamic Guidance as a form of guidance and supervision.

Two years later, in order to follow the aforementioned decision, the Minister of Religious Affairs issued Regulation of the Minister of Religion No. 3, 1979 on *Pemberian Bantuan kepada Perguruan Agama Islam* (Providing the Subsidy to the Islamic Religious Institution).<sup>127</sup> Within this regulation stated

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<sup>126</sup> See the Decree of Minister of Religious Affairs No. 5, 1977 on *Persamaan Ijazah Madrasah Swasta dengan Ijazah Madrasah Negeri* (the Equation of Private *Madrasah* Certificates and State *Madrasah* Certificates), as published in Abdul Rachman Shaleh, *Penyelenggaraan Madrasah: Peraturan Perundangan [Madrasah Establishment: Legislative Regulation]* (Jakarta: Dharma Bhakti, 1980), pp. 124-128.

<sup>127</sup> See the Regulation of Minister of Religious Affairs No. 3, 1979 on *Pemberian Bantuan kepada Perguruan Agama Islam* (Providing the Subsidy to the Islamic Religious Institution), as published in Abdul Rachman Shaleh, *Penyelenggaraan Madrasah: Peraturan Perundangan [Madrasah Establishment: Legislative Regulation]* (Jakarta: Dharma Bhakti, 1980), pp. 302-319.

that the definition of Islamic religious institution are entitled to assistance are private Islamic education institutions, both *Raudlatul athfal* (RA), *madrasah*, *madrasah diniyah* (MD), as well as *pesantren* organized by the organization, foundation, agency, or individuals as caretaker/owner who makes the lesson of Islam as a basic lesson of education. Especially for *madrasah*, either registered or are equated, government subsidy in the form of donations, benefits, or subsidies, if it has received the status certificated from the Department of Religious Affairs and use the curriculum set by the Department of Religious Affairs. With the subsidy of the government, this *madrasah* is considered to have agreed fully to accept the guidance and supervision of the Director General of Islamic Guidance.

Ten years later, when UUSPN has been enacted, the government through the Department of Religious Affairs revoke the above rules. Instead, issued by the the Decree of Minister of Religious Affairs No. 310, 1989 on Status *Madrasah* Swasta di Lingkungan Direktorat Jenderal Pembinaan Kelembagaan Agama Islam [the Status of Private *Madrasah* in the Domain of Directorate General of Islamic Religious Institutions].<sup>128</sup> Within this decree stated that the private *madrasah* is *madrasah* founded by entities/ individuals who are social with the task of carrying out education based on the national education system, with a curriculum established by the Minister of Religious Affairs. The newly established private *madrasah* got listed status, which can then be accredited for the determination of status, whether registered, recognized, or confused.

To implement this decree, Director General of Islamic Institutions Guidance issued two decrees, namely the Decree

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<sup>128</sup> The Decree of Minister of Religious Affairs No. 310, 1989 on Status *Madrasah* Swasta di Lingkungan Direktorat Jenderal Pembinaan Kelembagaan Agama Islam [the Status of Private *Madrasah* in the Domain of Directorate General of Islamic Institutions Guidance], as published in *Himpunan Peraturan Perundang-Undangan Sistem Pendidikan Nasional: Seri Perguruan Agama Islam* [the Collection of Constitutional Regulations on National Education System: Islamic Institutions Series], (Jakarta: Direktorat Pembinaan Badan Peradilan Agama Islam, 1995/1996), pp. 160-167.

of the Director General of the Islamic Institutions Guidance No. 28A/E/1990 on *Syarat-Syarat dan Tata Cara Pendirian Madrasah Swasta* [Conditions and Procedures for the Establishment of Private *Madrasah*],<sup>129</sup> and the Decree of Director General of the Islamic Institutions Guidance No. 29/E/1990 on Guidelines for the Accreditation of Private *Madrasah*.<sup>130</sup> According to this two decrees of Director General, the requirements for establishing private *madrasah* are: (1) held by the organizers of *madrasah* that are social and non-profit; (2) have a clear educational programs; (3) implement the curriculum set and approved by the Ministry of Religious Affairs; (4) at the time of opening, private *madrasah* have headmaster and teachers remain; (5) provided students who qualify at least 10 people; and (6) are available buildings/classrooms and does not occupy and not use the facilities of government *madrasah*/schools.

Private *madrasah* was established under the terms of this given Statistics Number of *Madrasah* (NSM) in the form of a charter with the status as registered *madrasah*. If the private *madrasah* have had NSM, then this can be done *madrasah* accreditation, ie private *madrasah* quality assessment by the Ministry of Religious Affairs in order to improve the quality of *madrasah* education, to encourage the creation of *madrasah* survival, to get the ingredients for the development of *madrasah*, to protect the community from education is not responsible for, to provide information about the quality

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<sup>129</sup> The Decree of Director General of Islamic Institutions Guidance No. 28A/E/1990 on *Syarat-Syarat dan Tata Cara Pendirian Madrasah Swasta* [Conditions and Procedures for the Establishment of Private *Madrasah*], as published in *Himpunan Peraturan Perundang-Undangan Sistem Pendidikan Nasional: Seri Perguruan Agama Islam* [the Collection of Constitutional Regulations on National Education System: Islamic Institutions Series], (Jakarta: Direktorat Pembinaan Badan Peradilan Agama Islam, 1995/1996), pp. 168-175.

<sup>130</sup> The Decree of Director General of Islamic Institutions Guidance No. 29/E/1990 on *Pedoman Akreditasi Madrasah Swasta* [Guidelines for the Accreditation of Private *Madrasah*], as published in *Himpunan Peraturan Perundang-Undangan Sistem Pendidikan Nasional: Seri Perguruan Agama Islam* [the Collection of Constitutional Regulations on National Education System: Islamic Institutions Series], (Jakarta: Direktorat Pembinaan Badan Peradilan Agama Islam, 1995/1996), pp. 176-183.

of *madrasah* education and to facilitate the setting mutations of students. Accreditation conducted on seven components, namely institutional, curriculum, administration, energy, students, facilities/infrastructure, and the general situation of the *madrasah*. With seven of these components, the private *madrasah* status can be determined, whether registered (less), recognized (enough), or equated (good). In this context, private *madrasah* was obliged to obtain a charter and then make an accreditation process.

Then towards the end of the New Order, the Minister of Religious affairs updated his decree in 1989, by issuing the Decree of Minister of Religious Affairs No. 742, 1997 on Status Madrasah Swasta Jenjang Pendidikan Dasar dan Menengah di Lingkungan Direktorat Jenderal Pembinaan Kelembagaan Agama Islam (the Status of Private *Madrasah* for Primary and Secondary Education Level in the Domain of Directorate General of Islamic Institutions Guidance).<sup>131</sup> In terms of substance, the Decree 1997 is actually the same legal matter with the Decree 1989. There are only two points that distinguish it, which relates to the definition of private *madrasah* in this new decree added the word “berciri khas agama Islam” (with Islamic characteristic), and concerns the newly established private *madrasah*, which the new decree immediately got registered status, is no longer listed. Similarly to carry out this decree, Director General of Islamic Institutions Guidance issued two decrees, namely the Decree of Director General of the Islamic Institutions Guidance No. E/250.A/1997 on Syarat-Syarat dan Tata Cara Pendirian Madrasah Swasta Jenjang Pendidikan Dasar dan Menengah (the Conditions and the Procedures for Establishment of Private *Madrasah* in Elementary and Secondary Level),<sup>132</sup> and the

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<sup>131</sup> The Decree of Minister of Religious Affairs No. 742,1997 on Status *Madrasah* Swasta Jenjang Pendidikan Dasar dan Menengah di Lingkungan Direktorat Jenderal Pembinaan Kelembagaan Agama Islam [the Status of Private *Madrasah* for Primary and Secondary Education Level in the Domain of Directorate General of Islamic Institutions Guidance], as published in *Himpunan Peraturan Perundang-Undangan Tentang Pendidikan Nasional (Perguruan Agama Islam)* [the Collection of Constitutional Regulations on National Education: Islamic Institutions] (Jakarta: Dirjen Binbaga Islam Depag RI, 1999/2000), pp. 111-116.

<sup>132</sup> The Decree of Director General of Islamic Institutions Guidance No. E/250.A/1997 on Syarat-Syarat dan Tata Cara Pendirian Madrasah Swasta

Decree of Director General of the Islamic Institutions Guidance No. E/25.A/1997 on Pedoman Akreditasi Madrasah Swasta Jenjang Pendidikan Dasar dan Menengah (the Guidelines for the Accreditation of Private *Madrasah* in Primary and Secondary Level).<sup>133</sup> Both decrees of Director General in 1997 is essentially the same as the two decrees of Director General in 1990, the only difference is the registered status, not recorded, for the newly established private *madrasah*.

The centralized policies towards the private institution mentioned above was meant to none other than make the economic development of the new Order could be achieved, as during this era the national stability and economic development were the main concerns above everything else. To achieve those goals, the government officials, including the education bureaucracy, must have a strong position, even able to control the power and the development of private institutions in the community. In this case it means that the pattern of centralized in one direction are realized through private *madrasah* accreditation policies must be run, so that private institutions can be controlled and monitored.

All the processes of centralized Islamic education policies above was done by the New Order due to nothing but as a form of hegemony and power domination done coercively so that the consensus of idea and culture in the process of hegemony can be achieved. It was admitted by Gramsci that the distribution of culture and idea of the hegemonic group is very important to

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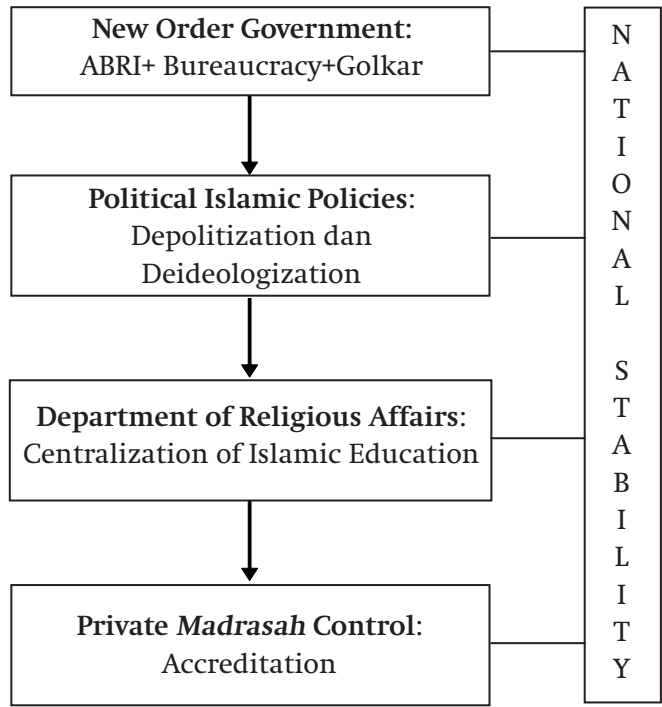
Jenjang Pendidikan Dasar dan Menengah [the Conditions and the Procedures for Establishment of Private *Madrasah* in Elementary and Secondary Level], as published in *Himpunan Peraturan Perundang-Undangan Tentang Pendidikan Nasional (Perguruan Agama Islam)* [the Collection of Constitutional Regulations on National Education: Islamic Institutions] (Jakarta: Dirjen Binbaga Islam Depag RI, 1999/2000), pp. 117-124.

<sup>133</sup> The Decree of Director General of the Islamic Institutions Guidance No. E/25.A/1997 on Pedoman Akreditasi Madrasah Swasta Jenjang Pendidikan Dasar dan Menengah [the Guidelines for the Accreditation of Private *Madrasah* in Primary and Secondary Level], as published in *Himpunan Peraturan Perundang-Undangan Tentang Pendidikan Nasional (Perguruan Agama Islam)* [the Collection of Constitutional Regulations on National Education: Islamic Institutions] (Jakarta: Dirjen Binbaga Islam Depag RI, 1999/2000), pp. 125-132.

achieve hegemony and obtain mass legitimation. The ruling group even has to make the subordinate group accept its ideas, principles, or norms as its own.<sup>134</sup>

In this case, “the worldview” of the New Order was spreaded through its various policies, including Islamic education so that the community such as private *madrasah* accepted it. “Once the worldview of the ruling group be accepted and internalized by the mass or other groups, then the ruling group is successful in stabilizing its hegemony, and automatically guarantees its legitimation to rule”,<sup>135</sup> that is Gramsci’s concept of hegemony according to Muhadi Sugiono.

The authors points out the following chart which explains how the process of hegemony by New Order lasted for private *madrasah*.



<sup>134</sup> Muhadi Sugiono, *Kritik Antonio Gramsci Terhadap Pembangunan Dunia Ketiga [he Criticisms of Antonio Gramsci to the Development of the Third World]* (Yogyakarta: Pustaka Pelajar, 1999), p. 40.

<sup>135</sup> *Ibid.*

From the chart above, we see that in order to achieve national stability so that the process can be done in a sustainable development, the New Order government issued a policy of political Islam in the form of depoliticization and deideologization of Islam. This policy was then tapered to be implemented in Islamic education conducted by the Department of Religious Affairs centrally, through various forms of policy harmonization. Then the Department of Religious Affairs as an accomplice of the government issued policies towards private *madrasah*, which essentially that *madrasah* can be controlled including its existence.





# CHAPTER IV

## PESANTREN PERSATUAN ISLAM<sup>1</sup>

This chapter covers the implementation of community-based education conducted by *Pesantren Persatuan Islam* under the leadership of K.H. A Latief Muhtar, M.A. (1983-1997). As previously explained that community-based education is an education of which policies are made by the community as the differentiating factor from state-based education. This chapter discusses the policies made by *Persatuan Islam* related to the institutional form of *Pesantren Persatuan Islam*, its educational aims, its educational curriculum, and its educational funding. All the policies start from a single ideology it tries to preserve, namely Islamic ideology. With this ideology, *Pesantren Persatuan Islam* has conducted what Gramsci termed as counter-hegemony towards the

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<sup>1</sup> Some parts of this analysis has been published separately in Toto Suharto, “Ma’had Ittihād al-Islām (Persis) 1984-1996 wa al-Ta’līm al-Qāim ‘alā Da’āmah al-Mujtama’”, *Studia Islamika: Indonesian Journal for Islamic Studies* (PPIM UIN Syarif Hidayatullah Jakarta), Vol. 11, No. 1, 2004, pp. 145-166; and Toto Suharto, *Filsafat Pendidikan Islam: Memperkuat Epistemologi Islam dalam Pendidikan* [Philosophy of Islamic Education: Strengthening Islamic Epistemology in Education], (Rev. Edition; Yogyakarta: Ar-Ruzz Media, 2014). This book was published for the first time in 2006, reprinted new edition in 2011 and 2013, and its new revision was published in 2014.

centralized educational policies made by the government, based on the ideology of *Pancasila*.

## A. The History and Development of Persatuan Islam

Islam in Indonesia has strengthened its position for a long historical process,<sup>2</sup> and this process, if compared with another regions in Islamic world, has overall been conducted peacefully.<sup>3</sup> Nevertheless, it does not mean that it was done uniformly, or done with same intensity. According to Harry J. Benda, only certain areas minimumly touched by the Hindu culture in past centuries, such as Aceh, West Sumatera, Banten, and Makassar, Islam can play a significant role in influencing the adherents of religious consciousness in the purer form. This is different from most of Java, where the Hindu-Buddhist tradition has a strong influence.

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<sup>2</sup> There are at least four theories telling the historical process of the coming of Islam to Indonesia. *First*, a theory which states that the Islam came to the archipelago directly from Arabic, or rather *Hadramaut*. This theory was put forward by Hamka. See Hamka, *Sejarah Umat Islam IV [the History of Muslims IV]* (Jakarta: Bulan Bintang, 1981), p. 35. *Second*, India's theory which states that Islam entered the archipelago from India in the 13th century AD. This theory for the first time told by Pijnapel in 1872, which was followed by Snouck Hurgronje. See Hurgronje's statement about this, as quoted by G.W.J. Drewes, "New Light on the Coming of Islam to Indonesia", in Ahmad Ibrahim *et.al.* (eds.) *Readings on Islam in Southeast Asia* (Singapore: Institute of Southeast Asian Studies, 1985), p. 8. *Third*, Iran's theory that suggests that Islam came to the archipelago from Iran (Persia) in the 13th century AD. This theory was stated by Hoesein Djajadiningrat. See P.A. Hoesein Djajadiningrat, "Islam di Indonesia" [Islam in Indonesia], in Kenneth W. Morgan (ed.), *Islam Jalan Lurus [Islam the Straight Path]*, translated by Abu Salamah and Chaidir Anwar (Jakarta: Pustaka Jaya, 1986), p. 427. *Fourth*, China's theory which stated that Chinese played significant role in Islamization of Indonesia, as described in many China's culture on Indonesian Muslims life. See H.J. de Graaf *et.al.*, *Cina Muslim di Jawa Abad XV dan XVI: Antara Historisitas dan Mitos [Muslim Chinese in Java in 15<sup>th</sup> and 16<sup>th</sup> Centuries: between Historicity and Myth]*, translated by Alfajri (Yogyakarta: Tiara Wacana Yogya, 1998).

<sup>3</sup> The most widely accepted view is that Islam is a peaceful successfully received by the people of Indonesia through the teachings of the Sufis. When compared with the branches of other Islamic disciplines, Sufism is generally recognized as the greatest discipline role in the spread of Islam in Indonesia. See Alwi Shihab, "The Muhammadiyah Movement and Its Controversy with Christian Mission in Indonesia" (*Ph.D. Dissertation* in Temple University, 1995), pp. 18-19.

Here Islam was forced to adjust to the traditions that had been practiced for centuries by the local communities, and therefore must lose rigidity in doctrine.<sup>4</sup>

Therefore, Fauzan Saleh believes that although the process of Islamization in Indonesia has been ongoing for some time, the qualitative results are not perfect. In certain regions Islam remains weak, and is always overshadowed by local traditions that often conflict with the Qur'an and Sunnah. In this context, the reformist movement, that appeared at the beginning of the 20th century, aimed to purify the doctrine of Islam in Indonesia from local traditions having no legitimate doctrine foundation. Islamic reform movement pioneered by the *Muhammadiyah*, *Persatuan Islam*, and *Al-Irsyad* always tries to purify Islam in Indonesia from practices and beliefs which are unclear in their origin, in order to defend the Islamic orthodoxy. However, these movements eventually had to face the difficult challenges from other Muslim, and frequently resulted in sharp disagreement with the local indigenous supporters. The reformer was then known as *Kaum Muda* (The Youth), while traditionalists supporting local customs often referred to as *Kaum Tua* (The Old).<sup>5</sup> Recognized by Deliar Noer, the exchange of the 19th century to the 20th century has brought many people in Indonesia into these two categories. The first group (The Youth) includes those that demand a renewal, while the second group (The Old) includes those who hold to continue the traditional thought and deed.<sup>6</sup>

#### Islamic reform movement that emerged early 20<sup>th</sup> Century<sup>7</sup>

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<sup>4</sup> Harry J. Benda, *The Crescent and the Rising Sun: Indonesian Islam under the Japanese Occupation 1942-1945* (The Hague: W. van Hoeve Ltd., 1958), p. 12.

<sup>5</sup> Fauzan Saleh, *Teologi Pembaruan: Pergeseran Wacana Islam Sunni di Indonesia Abad XX [Theology of Renewal: the Shifting of Islamic Sunni Discourse in 20<sup>th</sup> Century Indonesia]*, translated by Fauzan Saleh (Jakarta: Serambi Ilmu Semesta, 2004), pp. 150-151.

<sup>6</sup> Deliar Noer, "The Rise and Development of The Modernist Muslim Movement in Indonesia During The Dutch Colonial Period (1900-1942)" (*Ph.D. Dissertation in Cornell University*, 1963), p. 5. It says that the second term is more widely used in *Minangkabau*, than in other areas.

<sup>7</sup> Islamic movement in Indonesia really was begins in 17<sup>th</sup> century. Many Muslim scholars as al-Raniri, Abdul Rauf Singkel, and Syekh Yusuf Makasar,

did not only face the challenge from Islam itself. In detail, Benda said four conditions that underlie the birth of this reform movement. *First*, the presence of impure Islam which was mostly influenced by Animism and Hindu-Buddhist traditions. For this reason, Islamic reform efforts are made by advocating a religion free of elements of scholastic and mysticism, but still in accordance with everyday life. *Second*, the persistence of pre-Islamic Indonesian institutions manifested in customs and culture of the aristocrats, who traditionally have prevented the expansion of the true Islamic way of life. The effort done to deal with this issue is to create a united Islamic society in Indonesian under the law of Qur'an and Sunnah, rather than by the particularism of local traditional institutions. *Third*, there is a wave of Westernization trying to combine Islam with Western values, both from Christian and secular. Indonesian western-educated intellectuals are considered as the most concerned enemies of Islam. Unlike when dealing with traditional orthodox scholars, the reformers tried to resist Westernization ideology with western weapon of organization itself, ie by establishing *Jong Islamieten Bond* (Islamic Youth League) in 1925 in the capital city of Batavia by Haji Agus Salim, as a form of attack against the alienation among Western-educated students. *Fourth*, the presence of the colonial status quo that was still entrenched in Indonesia, and this was an inevitable consequence of the rise of Islamic awareness, not only of the reformers, but also of those supporting traditional orthodoxy.<sup>8</sup>

In as social context, Muslims were faced with difficult situation, being the target of attacks, mockery, accusation and humiliation of the haters. All those actions were performed written and spoken, through sermons, lectures, pulpit, school, as well as in the form of essays published in newspapers and magazines in

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has tried to introduced Islam into Indonesian peoples with Sufism approach. However, because this movements run without sufficiency interaction with the people, it is not successes get support from people. See Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam di Indonesia* [The Network of Middle East and Indonesian Muslim Scholars in 17th and 18th Century: Tracking the Roots of Islamic Thought Renewal], (Bandung: Mizan, 1998), pp. 166-239.

<sup>8</sup> Harry J. Benda, *The Crescent*, pp. 48-49.

various languages, with no other purpose for planting the seeds of hatred in the hearts of people and native Indonesian, especially against Islam and its adherents.<sup>9</sup> At that moment, in a small alley named *Gang Belakang Pakgade*, and people used to call it *Gang Pakgade*, the merchants and traders often gathered, whom by Ajip Rosidi were referred as “urang pasar”,<sup>10</sup> a term for a group of people with more freedom to customs. They were more free than the employee or “menak” (Sundanese nobles).

In one of the houses in *Gang Belakang Pakgade* were meetings held regularly in the form of *kenduri* (Islamic ritual meal).<sup>11</sup> The house was owned by a member of this group from Sumatera who once lived in Bandung. They were descended from three families who moved from Palembang in the 18<sup>th</sup> century. The guests who came to the *kenduri* were of course from outside of the three families. Generally they were happy to attend this *kenduri* because they wanted to enjoy the Palembang typical cuisine. Finished eating, the religious problems and religious movements in general were discussed among them. Haji Zamzam and Haji Muhammad Yunus from three families were the ones actively expressed their thoughts, because both had a rather extensive knowledge. Both of these figures actually were merchants, but they still had the opportunity and time to explore Islam. Haji Zamzam (1894-1952) spent three years studying in Darul Ulum, Mecca. Upon returning from the holy city he became a teacher at Darul Muta'allimin, a religious school in Bandung around the 1910s. While Haji Muhammad Yunus after getting traditional education and mastering the Arabic language, did not directly teach. He just trade and his enthusiasm for studying Islam was never lost. Thanks to his wealth, he was able to buy the books needed for this group.<sup>12</sup>

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<sup>9</sup> See column of Sorotan Utama, “Persis dalam Perspektif Sejarah” [Persis in Historical Perspective], *Risalah*, No. 3/XXVIII, Mei 1990, p. 12.

<sup>10</sup> Ajip Rosidi, *M. Natsir: Sebuah Biografi* [M. Natsir: A Biography], (Jakarta: Girmukti Pasaka, 1990), p. 16.

<sup>11</sup> As far as the literature review conducted, the author found no clear information since when this *kenduri* begins. This information is important for understanding the early history of the founding of *Persatuan Islam* that derived from this *kenduri*.

<sup>12</sup> Deliar Noer, “The Rise and Development”, p. 132-133.

According to Deliar Noer, the topics discussed in the *kenduri* are varied, for example, addressing the religious issues that was published in *Al-Munīr* magazine, published in Padang, *Al-Manār* magazine, published in Egypt, clashes between *Al-Irsyad* and *Jamiat Khair* in Jakarta, and many other issues. In addition, they were concerned with Islamic organizations, such as the *Sarekat Islam* which at that time was split due to the influence of communism, which not only was something interesting to talk about, but it was also the case that made the religious leaders in Bandung become restless. Moreover, after the board of *Sarekat Islam* in Bandung supported communist group in the 4<sup>th</sup> Sarekat Islam Congress in Surabaya in 1921, which resulted in a split in the body of *Sarekat Islam Bandung*.<sup>13</sup>

Meetings in the *kenduri* eventually transformed into a study club in the field of religion. The members of this group passionately tried to study, examine, and test the teachings received. The more in-depth their analysis, the more aware and conscious that the backwardness and stagnation of Islam was due to the view that the door of *ijtihad* has been closed. That's why they tried to reopen it and hold purification teachings of Islam as practiced them in the society at that time. They then taught what they knew to other Muslims in their respective homelands. Indirectly, official or unofficial, they thereby had established groups of reviewers spreaded in Bandung. The groups of reviewers always made contact with other groups of reviewers in Bandung, thus forming a horizontal relationship, which was done without any formal organizational relationships or under the definite *Nizām Jam'iyyah*. To that end, in order to make their struggle and jihad be more capable, an organization was officially founded that had a vertical relationship with clear *Nizām Jam'iyyah*. The organization was later named "Persatuan Islam", though at that time some people called it as "Permoefakatan Islam".<sup>14</sup> This event happened on Wednesday

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<sup>13</sup> *Ibid.*, p. 133-134.

<sup>14</sup> According Federspiel, the name «Permoefakatan Islam» raised by the study group who still wants to retain the view of "mazhab" importance as the primary supervisor of religious life. They are the Old who most likely later joined to NU established in 1926. However, the name «Persatuan Islam» then maintained

1st Shafar 1342 H which coincided with the 12 September 1923 M with Haji Zamzam and Haji Muhammad Yunus as leaders.<sup>15</sup>

The name of *Persatuan Islam* or often called as *Persis* was given with the purpose of directing *rūḥ al-ijtihād wa al-jihād*, that is struggling hard to achieve the hopes and aspirations in accordance with the will and aspirations of the organization, ie the unity of Islamic thought, the unity of Islamic sense, the unity of Islamic business, and the unity of the Islamic voice. This naming was based on the word of God in al-Qur'an surah Āli 'Imrān paragraph 103 which means: "And ye be firm hold on the rope (laws/rules) God entirely and let you all crumbled", as well as a hadith of the Prophet narrated by Tirmidhi, "the power of God is along *jama'ah*".<sup>16</sup> According to Dadan Wildan, the word of God and the hadith were later to become the motto of *Persatuan Islam*, which is written in the symbol of *Persatuan Islam* inside the shining star of an angular circle of twelve angles.<sup>17</sup>

In contrast to other organizations established at the beginning of the 20th century, Federspiel considered *Persatuan*

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by most members that self-proclaimed as modern Islamic movement. Howard M. Federspiel, *Persatuan Islam: Islamic Reform in Twentieth Century Indonesia* (Ithaca, New York: Modern Indonesia Project Southeast Asia Program Cornell University, 1970), pp. 14-15.

<sup>15</sup> Dadan Wildan, *Pasang-Surut Gerakan Pembaharuan Islam di Indonesia: Potret Perjalanan Sejarah Organisasi Persatuan Islam (Persis)* [The Tides of Islamic Reformist in Indonesia: A Portait of Historical Journey of Persis] (Bandung: Pusat Penelitian dan Pengembangan PP Pemuda Persatuan Islam-Persis Press, 2000), pp. 33-34; and The Netherlands, Department van Kolonien, "Mohammedaansche Eeredienst", *Indische Verslag*, 1930, as quoted by Howard M. Federspiel, *Persatuan Islam*, p. 11, footnote no. 1. However, the recognition of the existence of *Persatuan Islam* by the Dutch colonial government's newly acquired on August 24, 1939, after M. Natsir elected as Chairman in the 3rd Conference of *Persatuan Islam* in Bandung, insisting submitted a letter of acknowledgment to the Dutch colonial government since August 3, 1938. See D. Wildan Annas, "Dari Mukhtamar ke Mukhtamar" [From Conggres to Conggres], *Risalah*, No. 7, Th. XXXIII, September 1995, p. 15.

<sup>16</sup> Pusat Pimpinan Persatuan Islam, *Tafsir Qanun Asasi dan Dakhili "Persatuan Islam"* [The Interpretation of Qanun Asasi and Dakhili of "Persatuan Islam"], (Bandung: Pusat Pimpinan Persis, 1984), p. 9.

<sup>17</sup> Dadan Wildan, *Pasang-Surut Gerakan Pembaharuan*, p. 34.



*Islam* as an organization having its own characteristics, ie activities focused on the formation of religious thought. The groups that have been organized, for example *Budi Utomo* founded in 1908, was only involved in education for indigenous people (especially for the people of Java), while the *Sarekat Islam* which was established in 1912 only engaged in the field of trade and political progress. *Muhammadiyah*, founded in 1912, dedicated its movement to social welfare of Muslim community and religious education activities.<sup>18</sup>

Different from those organizations, *Qanun Asasi dan Qanun Dakhili Persatuan Islam*<sup>19</sup> explained that *Persatuan Islam* was established on the basis of Islam, and was formed with two purposes; practicing Islamic teachings in all aspects of life of its members in the society, and put Muslims in pure *aqidah* and *syariah* based on Qur'an and Sunnah. With these bases and purposes, *Persatuan Islam* is a community organization based on Qur'an and Sunnah which has agendas, called as Jihad Plans, covering two things. *First*, a general jihad plan that includes: (a) establishing and maintaining good relations with all Islamic organizations and movements in Indonesia and throughout the Islamic world; (b) performing *amar ma'ruf nahi munkar* based on Qur'an and Sunnah; (c) providing responses and resistances against groups threatening the religious life and Islam; (d) boosting and maintaining the spirit of jihad and *ijtihad*; (e) eradicating *munkarat*, heresy, *khurafat*, *tahayul*, *taklid*, and *shirk*; and (f) conducting propaganda activities, spoken and written, or deeds in the community in line with the teachings of the Qur'an and Sunnah. *Second*, special jihad plans that include: educating the members to be servants of God who practice the Islamic law correctly; forming the members to be *aṣḥāb wa ḥawāriy*

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<sup>18</sup> Howard M. Federspiel, *Persatuan Islam*, p. 11.

<sup>19</sup> Each organization must struggle has become the principal guideline direction to which the organization is moving. Basic guidelines typically include the principles of the struggle which contains basic, purpose, form, nature, and action plans, as well as organizational mechanisms set forth in the *Anggaran Dasar* (Statutes) and *Anggaran Rumah Tangga* (Bylaws) of organization. For *Persatuan Islam*, the Statutes called *Qanun Asasi*, while Bylaws called *Qanun Dakhili*. Syafiq A. Mughni, *Hassan Bandung: Pemikir Islam Radikal* [*Hassan Bandung: Hassan Bandung: Radical Islam Thinker*] (Surabaya: Bina Ilmu, 1994), p. 58.

*al-Islām* who are able to act as *muballigh* and *muballighah*; preserving and prospering mosques and mushalla, maintaining endowments and charity; establishing educational institutions and teaching to strengthen faith, worship and morals of Islam; enriching Islamic library with religious publications to spread the teaching of returning back to the Qur'an and Sunnah; and organizing community activities which are in line with organizational goals, and are not deviating from the teachings of the Qur'an and Sunnah.

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From the *Qanun Asasi and Qanun Dakhili of Persatuan Islam*, it is clear that this organization was an Islamic reforming movement in term of purification, returning to Qur'an and Sunnah. According to *Manifes Perdjuangan Persatuan Islam (The Manifesto of Persatuan Islam's Struggle)*,<sup>21</sup> since the very beginning, *Persatuan Islam* has been holding the slogan "returning Muslim to the teachings of Qur'an and Sunnah". With this slogan, *Persatuan Islam* is a selection and correction towards the understandings, views, and faiths of Islam which are not in accordance to Qur'an and Sunnah. Therefore, in their efforts to uphold the Qur'an and Sunnah, *Persatuan Islam* is obliged to do *iṣlāḥ al-'aqīdah* and *iṣlāḥ al-'ibādah* among Muslims. *Iṣlāḥ al-'aqīdah* is purifying the faith and the unity of the Muslims of every belief and views and beliefs that can lead to shirk. While *iṣlāḥ al-'ibādah* is purifying the worship of Muslims not to get mixed with heresy, and things not taught by the Prophet.<sup>22</sup>

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<sup>20</sup> Panitia Perubahan Qanun Asasi Persatuan Islam, *Qanun Asasi dan Qanun Dakhili Persatuan Islam [The Statutes and Bylaws of Persatuan Islam]*, (Bandung: Pusat Pimpinan Persatuan Islam, 1968), article 2-4, as quoted from Syafiq A. Mughni, *Hassan Bandung*, Lampiran II, pp. 132-157. As far as literature is done, both of documentation of Persatuan Islam and studies on Persatuan Islam, the researcher did not find Qanun Asasi and Qanun Dakhili Persatuan Islam, published for the first time since the organization was founded.

<sup>21</sup> *The Manifesto of Persatuan Islam's Struggle* is an analysis and philosophy of Persatuan Islam's struggle which is working paper presented by KH. M. Isa Anshary in Persatuan Islam Conference VI, in Bandung on 15 to 18 December 1956. This working paper congress unanimously accepted as a handle and guidelines for functionaries and cadres of Persatuan Islam to expand and flatten the organization and flow of confidence struggle in the Indonesian community.

<sup>22</sup> K.H. M. Isa Anshary, *Manifes Perdjuangan Persatuan Islam [Manifesto*

What is said to be the manifesto of the struggle above was also strengthened by KH. Siddiq Amien, MBA., who said that the movement of purification like this is still relevant to the present:

The purification done by Persatuan Islam in early stage was focused more on the matters of faith, worship, and morals so many assumed that Persatuan Islam was fiqh oriented, though this was not fully correct. Because the conditions faced by Muslims involved *shirik*, *bid'ah*, and *munkarāt al-akhlāq* which tended to be escalative, the purification movement performed by Persatuan Islam would still be relevant. Moreover, the founding fathers of Persatuan Islam has given emphasis on *da'wa* with the propaganda slogan of *al-rujū' ilā al-Qur'ān wa al-Sunnah*, and giving nature of the organization as *ḥarakah tajdīd*. *Tajdīd* here is not in the sense of “creating new ones”, because if you create a new term is not *tajdīd*, but *tabdī'* (create a new one). Nor in the sense of making *tagyīr*, in the sense of change or especially *tabdīl* (replace). But *tajdīd* in terms or terminology as ever hinted by the Prophet that would come every 100 years a group of people or *man yujaddidu lahā dīnahā*, which do *tajdīd*. It is also explained by the Prophet to declare that *Inna al-Islāma bada'a garībā*, (Islam was when it was first carried the Prophet in society in a state of ignorance Quraish *garīb*-foreign). *Wa saya'ū du kamā bada'a* (and foreigners will come back again as starters). Then the Prophet said: *fa ṭubā li al-gurabā* (blessed are the alien/strange). When the friend asked for an explanation, what *al-gurabā* it? The Prophet explained: *Allaẓina yuṣliḥūna 'inda fasād al-nās* (those who do *islāḥ* *al-Islām*, ie when Islam has been contaminated, Islam has been distorted in the community). Another narration says: *Allaẓina yuḥyūna mā amāta al-nās min sunnatī* (those who do *islāḥ* *al-Sunnah*, revive the Sunnah when Sunnah was already dead in the community). So, we still feel that the *tajdīd* movement done by Persatuan Islam in the sense of purification, to face the real condition of the people today, the struggle or movement of Persatuan Islam is still relevant.<sup>23</sup>

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of *Persatuan Islam's Struggle*], (Bandung: Sekretariat Pusat Pimpinan Persatuan Islam, 1958), pp. 24-25.

<sup>23</sup> Interview with Drs. K.H. Shiddiq Amien, MBA at his home, Perumahan Cibiru Indah VII No. 40, on Monday 4 July 2005. Drs. K.H. Shiddiq Amien,

With the orientation of the movement directed toward purification of Islam by returning back to Qur'an and Sunnah, Persatuan Islam since its establishment has become an organization dealing with the field of ideology, that is Islamic ideology based on Qur'an and Sunnah, not with the expansion of the institution. The forming of the branches was not because of the instruction from central, but because of the initiative of its members.<sup>24</sup> Related to this, K.H. M. Isa Anshary who once became the chairman of *Persatuan Islam* (1948-1960) was wrote:

It is not intended at first to make Persatuan Islam as a large Islamic organizations with huge number of members. He wanted to fight in the field of ideology, not in the field of organization. He even struggled to form himself into a 'nucleus', became the essence of society and the Muslims. He looked for quality, not quantity. He looked for the content, not the number.<sup>25</sup>

Because of the ideological struggle that became the emphasis and movement of Persatuan Islam, Persatuan Islam for KH. M. Isa Anshary was an organization and a movement that has two faces. Internally Islam, Persatuan Islam actively purge Islam of each understood that have no basis in the Qur'an and Sunnah, especially in the areas of faith and worship, and also called on Muslims to fight by the second source of Islamic teachings. Externally Islam, Persatuan Islam actively oppose and resist any flow and anti-Islamic movement who want to undermine and destroy the stronghold of Islam in Indonesia.<sup>26</sup>

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MBA was the Chairman of Persatuan Islam 2000-2005, and was re-elected in Mukhtar Persatuan Islam XIII in Jakarta, 3-5 September 2005 as the Chairman of Persatuan Islam 2005-2010.

<sup>24</sup> Iskandar Zulkarnain, *Gerakan Ahmadiyah di Indonesia [Ahmadiyah Movement in Indonesia]* (Yogyakarta: LKiS, 2006), p. 164.

<sup>25</sup> K.H. M. Isa Anshary, *Manifest Perjuangan*, p. 6. Because of the quality, not the quantity of the preferred Persatuan Islam, Federspiel assess the organization of small and firm, especially its participation in the political life of Indonesia is incidental and the periphery to the mainstream of political development in Indonesia. However, Persatuan Islam is important because these organizations have attempted to define Islam, basic principles, and religious behavior that is right for Muslims. Howard M. Federspiel, *Persatuan Islam*, pp. iii-iv.

<sup>26</sup> *Ibid.*

With such kind of principles and ideology of struggle, Persatuan Islam in early period (1923-1942), under the leadership of Haji Zamzam, Haji Muhammad Yunus, Ahmad Hassan, and Muhammad Natsir, faced serious challenges in spreading its ideas and thoughts. According to Dadan Wildan, by keeping on promoting returning back to the Qur'an and Sunnah, Persatuan Islam in early period struggled in eradicating khurafat, bid'ah, superstition, and blocking misleading fatwas. There were also many debates with traditional ulama, especially dealing with the issues of *uṣallī*, *tahliḥ*, *talqīn*, and various religious issues. Another debate carried out by Persatuan Islam showed an attempt to counter ideologies that mislead and destroy Islam.<sup>27</sup> Persatuan Islam was, in this case, fortunate to have the support and participation of two important figures, namely Ahmad Hassan and Mohammad Natsir.

Ahmad Hassan<sup>28</sup> is the primary teacher in Persatuan Islam joining this organization since 1926, while Mohammad Natsir<sup>29</sup> was a growing young boy acting as spokesman for the organization among the academicians since March 1929. Formerly, Persatuan Islam was nothing more than reciting groups that did not have obvious characteristics. However, in the hands of Ahmad Hassan who had a clear reforming ideology, Persatuan Islam became a

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<sup>27</sup> Dadan Wildan, *Yang Da'i Yang Politikus: Hayat dan Perjuangan Lima Tokoh Persis [Politician-Ulama: The Life and Struggle of Five Persis Figures]*, (Bandung: Remaja Rosdakarya, 1999), pp. 12-13.

<sup>28</sup> For information about the biography of Ahmad Hassan and religious thought, see Akh. Minhaji, *Ahmad Hassan and Islamic Legal Reform in Indonesia (1887-1958)*, Yogyakarta: Kurnia Kalam Semesta Press, 2001), pp. 63-74; H. Endang Saifuddin Anshari, *Ahmad Hassan: Wajah dan Wajah Seorang Muftahid*, [Ahmad Hassan: The Face and the Vision of a Muftahid], (t.tp.: Firma al-Muslimun, 1985), pp. 17-22; Syafiq A. Mughni, *Pandangan Ahmad Hassan Mengenai Pelbagai Masalah Agama serta Reaksi Terhadapannya [Ahmad Hassan's Views and Reactions on Diverse Religious Problems]*, (t.tp.: Firma al-Muslimun, 1985), pp. 51-75; H. Tamar Djaya, "A. Hassan", *Daulah Islamiyah*, No. 8, Th. I, Agustus 1957, pp. 6-14; and Howard M. Federspiel, *Persatuan Islam*, pp. 28-45.

<sup>29</sup> Information about biography and thought Mohammad Natsir, see for example Anwar Harjono et al., *Pemikiran dan Perjuangan Mohammad Natsir [The Thoughts and Struggles of Mohammad Natsir]*, (Jakarta: Pustaka Firdaus, 2001); and Ajip Rosidi, *M. Natsir: Sebuah Biografi [M. Natsir: A Biography]*, (Jakarta: Girmukti Pasaka, 1990).

powerful attraction for educated young people, particularly in Bandung. With his thoughts, he has given shape and the real nature of the organization of Persatuan Islam. Meanwhile, Mohammad Natsir, a cadre of Ahmad Hassan, was a young intellectual leader of Persatuan Islam that brought this organization modern touches. Before 1926, according to Federspiel, Persatuan Islam did not yet support the modernist principles as an organization. There was a tendency to from Hajj Zamzam to support fundamentalist ideas, and there was even aggravation among members of Persatuan Islam supporting traditionalist view in seeing the development of Persatuan Islam toward modernist direction.<sup>30</sup> Another case when Ahmad Hassan and Mohammad Natsir became involved in this organization. The condition was different when Ahmad Hassan and Mohammad Natsir became involved in the organization as they had great influence and charisma so that Persatuan Islam subsequent years were virtually synonymous with both. In their hands Persatuan Islam was transformed into a modern Islamic organization in Indonesia.<sup>31</sup>

Different from *Muhammadiyah* which spreads its ideas and thoughts peacefully and calmly, *Persatuan Islam* is considered by Deliar Noer as having preferences on debating and polemic.<sup>32</sup> Some debates were carried out by Ahmad Hassan, e.g the debate with Al-Ittihadul Islamiyah Sukabumi led by Kyai Sanusi, the debate with *Majelis Ahlus Sunnah* in Bandung, the debate with the figures of *Nahdlatul Ulama (NU)* like Haji Abdul Khair in Ciledug, Cirebon 1932 about *talqin*, and the debate with the leader of NU, K.H. Wahab Hasbullah in Bandung about *taqlid* on 18 November 1935. In addition, the debates were also conducted with the *Ahmadiyya Qodan* for three times in 1933-1934 in Jakarta and Bandung on prophethood of Mirza Ghulam Ahmad, with the Seventh Day Adventist Christian leaders about the truth of the Qur'an and the Bible, with the Dutch scholar Dierhuis, Eisink and

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<sup>30</sup> Howard M. Federspiel, *Persatuan Islam*, p. 13.

<sup>31</sup> M. Amien Rais, *Cakrawala Islam: Antara Cita dan Fakta [Horizon of Islam: Between Ideas and Facts]*, (Bandung: Mizan 1988), p. 173; and Dadan Wildan, *Yang Da'i Yang Politikus*, p. 55.

<sup>32</sup> Deliar Noer, "The Rise and Development", p. 143-144.

Prof. Schoemaker, as well as with atheist figures Akhsan in Malang and Suradal Mahatmanto in Jakarta.<sup>33</sup>

As for creating a polemic, Persatuan Islam published a variety of publications. *Pembela Islam* magazine was published in October 1929 for the purpose of attacking those who instill hatred against Islam. Until 1935 this magazine had published 72 numbers. In 1956 the magazine was re-published with new name *Himayatul Islam*, but then stopped again in 1957. *Al-Fatwa* magazine which was first published in November 1931 in Bahasa Indonesia with Arabic letters (*Arabic Pegon*), contained solely religious knowledge, the laws of Islam based on the Qur'an and Sunnah, without intending to oppose those who disagreed with *Persatuan Islam*. The magazine spread to Sumatra and Borneo until October 1933 with total of 20 numbers of publication. Furthermore, to replace both the magazine, *Persatuan Islam* in December 1935 published *Al-Lisan* magazine intended to expand the scope of the struggle of *Persatuan Islam* as a tool of propaganda, and deterrent from attacks imposed by opponents. This magazine has published 65 numbers until June 1942. Then in 1937 *Persatuan Islam* also published *At-Taqwa* written in Sundanese, and in 1941 it stopped publishing with total 20 numbers of publication. The most important part of all the publications is *Sual Jawab* column with Ahmad Hassan himself, and sometimes Haji Aziz Mahmoed or Moenawar Chalil as the staff editors. This column contained answers to the questions from readers about the religious, social, and political issues. Finally, in 1962, *Persatuan Islam* published *Risalah* which formally included organizational issues, the development of the branches, and a question-and-answer section.<sup>34</sup>

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<sup>33</sup> See Subhan SD, *Ulama-Ulama Oposan: Syaikh Haji Rasul, Ustadz Ahmad Hassan, K.H. Zainal Mustofa, K.H. Isa Anshary* [Ulama the Opposers: Syaikh Haji Rasul, Ustadz Ahmad Hassan, K.H. Zainal Mustofa, K.H. Isa Anshary], (Bandung: Pustaka Hidayah, 2000), p. 95-98. According to Djaja, Ahmad Hassan are expert in debating so think of it as a game that is favored. Not only brave, but he is prepared to pay for any costs for the sake of religion. Tamar Djaya, "A. Hassan", p. 13.

<sup>34</sup> See Deliar Noer, "The Rise and Development", p. 144-145; Syafiq A. Mughni, *Hassan Bandung*, pp. 75-80; Dadan Wildan, *Pasang Surut Gerakan Pembaharuan*, pp. 63-69; and Howard M. Federspiel, *Persatuan Islam*, pp. 20-23.



During the Japanese occupation (1942-1945), when all Islamic organizations were suspended, *Persatuan Islam* also experienced a vacuum period. as an organization, *Persatuan Islam* did not have any activity during this period as the Japanese government banned the educational institutions which taught and used Arabic. Therefore, the leaders and members of *Persatuan Islam* moved on their own, unorganized.<sup>35</sup> Figures of *Persatuan Islam*, such as Ahmad Hassan, Mohammad Natsir, Isa Anshary, and Rusyad Nurdin were considered very vocal against the Japanese government, especially against the Japanese tradition of *sai keirei* (salute to the Emperor of Japan by bending the body 90° towards Tokyo).<sup>36</sup> Therefore, *Persatuan Islam* was suspended by the Japanese government through their Act No. 3, and automatically all organizational activities were stopped.<sup>37</sup>

Later in the post-independence era, when the government announced the acceleration of party establishment to the people, the *Muktamar Islam Indonesia* [Indonesian Islamic Conference] was held in Yogyakarta, on 7-8 November 1945. The conference was attended by almost all the leaders of the various Islamic organizations, both from the war era and of the Japanese occupation era. The conference decided to establish a central *syura* council for Indonesian Muslims called *Masyumi*, as the only political party

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<sup>35</sup> See D. Wildan Annas, "Dari Muktamar ke Muktamar" [From Muktamar to Muktamar], *Risalah*, No. 7, Th. XXXIII, September 1995, p. 15.

<sup>36</sup> See Hamdani Hamid, "Persatuan Islam dan Usaha Berpijak di Bumi Indonesia: Perubahan Kurikulum dalam Pendidikan Pesantren" [Persatuan Islam and the Efforts to Stand on Indonesian Ground: Curriculum Changes in the Education of Pesantren], (*Master Thesis* at Graduate Studies of IAIN Syarif Hidayatullah Jakarta, 1989), p. 41 and Nabeli Fuad Almusawa, "Perubahan Sosiokultural dalam Komunitas Pesantren Persatuan Islam: Kasus di Pesantren Persatuan Islam Desa Rancabogo Kec. Tarogong Kab. Garut Jawa Barat" [Socio-Cultural Shifts in the Community of Pesantren Persatuan Islam: A Case Study of Pesantren Persatuan Islam in Rancabogo Tarogong Garut West Java], (*Master Thesis* at Graduate Studies Program of IPB Bogor, 2002), p. 52.

<sup>37</sup> According to Noer, a day after the Dutch government to the Japanese surrender, the Japanese occupation government forbids all organizations and meetings. On 20 November 1942 Japan issued Law No. 3 the contents ban all political activities, including meetings to discuss the organization and structure of government. Deliar Noer, *Partai Islam*, p. 22.



for Muslims.<sup>38</sup> In this party, *Persatuan Islam* become privileged members, in addition to the *Muhammadiyah* and *NU*. Since then, according to the Hamdani Hamid, *Persatuan Islam* added its field of activities, the political field. The figure who involved *Persatuan Islam* deeply into the political arena was KH. Isa Anshary<sup>39</sup> and Mohammad Natsir.

With the existence of *Masyumi*, some leaders of *Persatuan Islam* felt compelled to restructure its organization that has long been vacuum during the Japanese occupation. They did a reorganization in 1948 in the 4th Conference of *Persatuan Islam*. In this reorganization, they tried to reclaim the branches that had been established since 1930. However, the results were less satisfactory as many branches were unknown due to lack or no organizational coaching. KH. Isa Anshary, in this reorganization, was elected as the leader of *Persatuan Islam*. During this period of time, 1948 to 1962, *Persatuan Islam* entered the second period in the development of its history.<sup>40</sup> According to Wildan, the progress of *Persatuan Islam* during this period was more in politics (*Masyumi*) by promoting the ideology of Islam. Faced with an unstable political issues, such as the declaration of a liberal democracy that allows the parties and civil society organizations to flourish, then the declaration of democracy guided by Soekarno, who tried to form a state based on ideology of *Nasionalis* (nationalist), *Agama* (religion) and *Komunis* (Communist) or *Nasakom*, as well as a prolonged debate about the basic conception of the state, KH. Isa Anshary, as the leader of *Persatuan Islam*, determined his organizational line of struggle by expressing “*Manifes Perjuangan Persatuan Islam*”.<sup>41</sup>

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<sup>38</sup> Deliar Noer, *Partai Islam*, p. 47. Here mentioned that *Masyumi* this time not an abbreviation of the *Majelis Syuro Muslimin Indonesia* as during the Japanese occupation, but a name for *Masyumi* party. In the period before Japan, established *Majelis Islam A'la Indonesia* (MIAI) in 1935 which is a forum for Islamic organizations that much at that time. The federation then converted into *Majelis Syuro Muslimin Indonesia* (*Masyumi*) in late 1943 during the Japanese occupation.

<sup>39</sup> Hamdani Hamid, “*Persatuan Islam*”, p. 41-42.

<sup>40</sup> See D. Wildan Annas, “*Dari Muktamar ke Muktamar*”, p. 15.

<sup>41</sup> Dadan Wildan, *Pasang Surut Gerakan Pembaharuan*, p. 127-128.

One thing that can not be denied is that in every organization can differences occur among leaders in facing a growing problem. This is a reasonable, because it signifies the dynamics in the organization. Likewise, Persatuan Islam that experienced a “wave in the glass”, especially when the 7<sup>th</sup> conference held in Bangil. On the one hand, there are some who require these organizations exist and appear with intact political format, while on the other hand there is also a need for *Persatuan Islam* to maintain its line of struggle in the field of education and propaganda, not in politics.<sup>42</sup>

The first initiator for the reformation of *Persatuan Islam* on the system, method, formula, and format of *da'wa* was K.H. Isa Anshary. In his academic speech entitled “Ke Depan dengan Wajah Baru” [to the Future with New Face] which he delivered in the 7<sup>th</sup> Congress of Persatuan Islam in Bangil, he proposed his ideas on transforming *Persatuan Islam* into *Jama'atul Muslimin*. This transformation reshaped the organization from education and *da'wa* organization into an organization of social politics. He said:

Reformation in this organization is a necessity; a reformation that not only touches our method and system of *da'wa* but also touches the formula and the format of our *da'wa*. The name of our organization is no longer relevant with the spirit and dream we wrote on our *Qanun Asasi* and *Manifesto of Struggle*...

The name ‘Persatuan Islam’ or Persis is in apropos with the development of Indonesia. The word ‘Persatuan (unity)’ signifies the union of diverse and scattered objects. It denotes ‘salad’ where you find diverse types of greens in a pot. Islam is one and Islam is not a scattered object like the greens in the salad pot...

If we examine the movement and struggle of Persatuan Islam, the dream and the idea, it is luminous that Persatuan Islam defines itself as a ‘jama’ah’... It has been to our knowledge that Persatuan Islam locates ‘jama’ah’ as the stone to stand; a bottom-up development.

The idea to convert the name from Persatuan Islam into *Jama'atul Muslimin* is not influenced by the recent political retooling. This

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<sup>42</sup>D. Wildan Annas, “Dari Muktamar ke Muktamar”, p. 16.

idea has been thoroughly thought and contemplated. A name conversion is not a new issue in an organizational affair nor a bizarre decision.

...The similarity of belief and vision is the primary foundation of Jama'ah Islam or Jama'atul Muslimin. This similarity is the right-holder for this name conversion: Jama'tul Muslimin, a jama'ah of Qur'an and Sunnah devotees, a jama'ah of anti-bid'ah (invention), a jama'ah that will preserve the jihad spirit of Prophet Muhammad. A new name means a new meaning. The new meanings I spoke of will equip us with more dignified will to face the future. This conversion is a natural phenomenon, a transformation of will to restructure the ummah in a jama'ah...<sup>43</sup>

This idea was rejected by 95% of the congress participants. This idea, before brought to the congress, was already disseminated in a meeting months before the congress took place and it encountered the same rejection as found in the congress. KH. E. Abdurrahman, supported by the officials of Persatuan Islam, rejected the idea for some reasons. *First*, education, *da'wa*, and *tabligh* were the nature of Persatuan Islam in its mission to uphold the Qur'an and Sunnah. *Second*, there have been several Islamic political organizations like Masyumi, NU, PSII, and Perti in Indonesian political world and thus, it was deemed unnecessary to add more Islamic political party. *Third*, there was more critical problem that requires a comprehensive solution than the problem of converting a name. That critical problem was the threat from President Soekarno to disband Persatuan Islam for refusing the Nasakom ideology.<sup>44</sup> Due to the firm principle and vision KH. E. Abdurrahman had, Wildan credited him as the upholder of Persatuan Islam's principles and visions.<sup>45</sup>

The different views shared by KH. Isa Anshary and KH. E. Abdurrahman resumed in the congress. 95% of dissenting voices opened a path for K.H. E. Abdurrahman to be the chairman of

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<sup>43</sup> Quoted from *Ibid.*, p. 17. See also Dadan Wildan, *Pasang Surut Gerakan Pembaharuan*, pp.147-151.

<sup>44</sup> *Ibid.*, p.16

<sup>45</sup> Dadan Wildan, *Yang Da'i Yang Politikus*, pp. 121-138.

Persatuan Islam but Majelis Ulama Persatuan Islam –went by the name Dewan Hisbah now- headed by Ustadz Abdul Qadir Hassan, son of Ahmad Hassan, vetoed any decisions the 7<sup>th</sup> congress issued. He appointed KH. Isa Anshary, Fakhruddin al-Kahiri, and Rusyad Nurdin as the Formative Team of Tasykil Persatuan Islam, but this was refused by the congress participants. The refusal was signed by the walk out of approximately 75% of the participants from the congress. Thus, the 7<sup>th</sup> congress in Bangil did not produce any product.<sup>46</sup> A month after that Fakhruddin al-Kahir was appointed by the Council of Chairmen but this decision drew disagreements from many branches of Persatuan Islam. To worsen the situation, some of the branches rejecting the decision blatantly stated that they cut the ties from the central office and preferred joining Pemuda Persatuan Islam. The reason behind the refusal was that the decision to choose Fakhruddin al-Kahir was not coming from the *ummah* and thereby they considered it illegal. Facing many disagreements and discontents, Fakhruddin al-Kahir returned the mandate to the Majelis Ulama and resigned from his position as the chairman of Persatuan Islam.

*Pemuda Persatuan Islam* in that dire conflict attempted to show their maturity by delegating Suraedi, Muhammad Syarif Sukandi, and O. Syamsudin (from Padalarang branch), Entang Hermawan (from Buahbatu), and Wiryana (from Banjaran) to clear the problem of their ‘parents’. They were assigned a task to have an audience with Chairman of Majelis Ulama Persatuan Islam, Abdul Qadir Hassan. As the result, Abdul Qadir Hassan appointed *Pemuda Persatuan Islam* and several branches in Bandung to take the position of Committee for Chairman Election and hold the election based on referendum format.

The referendum was held in 1962 and resulted in the election of KH. E. Abdurrahman as the Chairman of *Persatuan Islam*. His chairmanship marked the start of the third era of Persatuan

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<sup>46</sup> The congress actually had produced decisions, resolutions, and statements but these were revoked by the veto. Read these congress products on *Keputusan-Keputusan, Resolusi-Resolusi, Statement-Statement Mukhtamar Persatuan Islam VII dan Qaidah-Qaidah Majelis Ulama Persatuan Islam* (Bangil: Sekretariat Majelis Ulama Persatuan Islam, 1960).

Islam in the history of its development.<sup>47</sup> During his office to 1983, KH. E. Abdurrahman faced some internal and external challenges. The emergence of deviant sects such as Isa Bugis, Islam Jama'ah, Darul Hadis, Inkarus Sunnah, Syi'ah, Ahmadiyyah was the prominent external challenge KH. E. Abdurrahman had to face. Based on Wildan notes, *Persatuan Islam* under KH. E. Abdurrahman (1962-1983) focused on *tableegh* and education through its *Pesantren* from the central office to the branches. Political steps were void during the office of KH. E. Abdurrahman as he oriented *Persatuan Islam* as 'a religious organization', ulama oriented steps.<sup>48</sup>

Meanwhile for Ahmad Mansur Suryanegara, KH. E. Abdurrahman displayed four excellences during his office. *First*, KH. E. Abdurrahman managed to guide and save *Persatuan Islam* from the pressure of Soekarno regime through his Nasakom ideology. *Second*, KH. E. Abdurrahman succeeded in preventing Nasakom from infiltrating *Persatuan Islam* in the midst of the acceptance of Nasakom by other organizations. *Third*, KH. E. Abdurrahman proved that intensification and consolidation to the internal organization strengthen the organization more than performing expansionism on the organization. *Fourth*, K.H. E. Abdurrahman firmly emphasized that *Persatuan Islam* was a *da'wa* organization with no political intentions or affiliations by rejecting any efforts to reshape the organization into political organization.<sup>49</sup>

Drs. KH. Shiddiq Amien, MBA stated that during the office of KH. E. Abdurrahman, *Persatuan Islam* executed its routine educational and *da'wa* activities secretly to remain unnoticed by the regime of Soekarno and thereby, *Persatuan Islam* by KH. E. Abdurrahman was called *Aṣḥāb al-Kahfi* for concealing their routine

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<sup>47</sup> The information about the intellectual biography of KH. E. Abdurrahman, see A. Rifai Hasan, "K.H. E. Abdurrahman: Pengawal Kemurnian Ideologi Reformis" [KH. E. Abdurrahman: the Guardian of Reformist Ideology Purity], in Azyumardi Azra and Saiful Umam (eds.), *Tokoh-Tokoh Pemimpin Agama: Biografi Sosial-Intelektual* [Religious Leaders: Social-Intellectual Biography], (Jakarta: Balitbang Agama Depag-PPIM, 1998), pp. 193-217.

<sup>48</sup> Dadan Wildan, "K.H. E. Abdurrahman dan Sejarah Pembaharuan Islam di Indonesia" [K.H. E. Abdurrahman and the History of Islamic Renewal in Indonesia], *Risalah*, No. 6, Th. XXXV, Agustus 1997, p. 20.

<sup>49</sup> Quoted from *ibid.*, p. 21.

activities and for deciding not to expand the *jama'ah*.<sup>50</sup> Regarding with the consistency of *Persatuan Islam* in *da'wa* and education, KH. E. Abdurrahman said, "If questioned why *Persatuan Islam* remained stagnant and circling on the same routines, you should answer: that was *Persatuan Islam*; *tawwāf*, encircling before God's blessings."<sup>51</sup> This statement by KH. E. Abdurrahman was delivered in the *Muakhot* of *Persatuan Islam* in 1981.<sup>52</sup> The statement signifies that the course *Persatuan Islam* takes is that of returning the *ummah* to Qur'an and Sunnah through education, *da'wa*, *tableegh*, and limited publications.

The fourth era of *Persatuan Islam* was marked by the election of KH. A. Latief Muchtar, MA to replace KH. E. Abdurrahman in 1983. In his office for fourteen years (1983-1997), *Persatuan Islam* displayed a significant difference from *Persatuan Islam* in its first time of establishment. The difference was visible from the approach of *Persatuan Islam* exercised to perform *da'wa* and education. In the first days of *Persatuan Islam*, the organization was renowned for its 'shock therapy' nature with controversial issues while during the office of KH. A. Latief Muchtar, MA, a more low-profile and educative-persuasive approach was applied to disseminate the teachings from Qur'an and Sunnah. The era of KH. A. Latief Muchtar, MA was also marked by a regeneration process yielding from *Persatuan Islam*'s youth exponents, *Pemuda Persatuan Islam*.

Additionally, as happened during the office of K.H. E. Abdurrahman, external problems colorized the fourth era of *Persatuan Islam*. A major external problem was stemmed from the

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<sup>50</sup> Interview with Drs. K.H. Shiddiq Amien, MBA at his house, Perumahan Cibiru Indah VII Num. 40, on Monday 4 July 2005.

<sup>51</sup> Quoted from Dadan Wildan, "K.H. E. Abdurrahman", p. 20.

<sup>52</sup> According to Salim Umar, "Muakhot" which means 'brotherhood' was adopted to replace 'muktamar', because every Muktamar *Persatuan Islam* held always led to severe debates feared to break the unity of the organization. Therefore, 'Muakhot' was used to replace 'Muktamar'. In The Muktamar *Persatuan Islam* ke-9 di Garut. Moreover 'muakhot' is used to bridge the differences between the old and youth generations. See M. Salim Umar, "Persatuan Islam: Pembaharuan dan Pengaruhnya di Jawa Barat" [*Persatuan Islam: Renewal and Influences in West Java*], *Research Report* (Bandung: Pusat Penelitian IAIN Bandung, 1995), p. 51.

New Order regime under President Soeharto issuing Act No. 8/1985 on Mass Organization that compelling every mass organization to possess a single principium: the Pancasila. Addressed by the situation, K.H. A. Latief Muchtar, MA accommodated it persuasively by issuing a famous slogan “Persis mandiri, tapi tidak mengisolir diri” (Independent Yet Open Persatuan Islam).<sup>53</sup> Holding on the slogan, K.H. A. Latief Muchtar, MA did not respond the obligation to accommodate Pancasila as the principium through a congress but through persuasive approaches to the leaders and *jama’ah* of Persatuan Islam. The result was that Persatuan Islam agreed to embrace Pancasila as the principium in its *Qanun Asasi* and this action was only a strategy of survival.<sup>54</sup> *Persatuan Islam* embraced Pancasila as its principle due to the fact that the Act governing it had been issued and implemented.<sup>55</sup>

The persuasive approaches *Persatuan Islam* implemented were proven to be beneficial for the organization. It was perceptive from the growing quantity of the members of Persatuan Islam during the office of K.H. A. Latief Muchtar, MA. In 1990 there were 97 branches with 7.306 members which then grew to 196 branches with 10.604 members in 14 provinces. K.H. A. Latief Muchtar, MA had colorized the *da’wa* dynamics in Indonesia. The *shock therapy* approaches were replaced by persuasive-educative ones and thereby the impression of ‘fierce’ and ‘outdaring’ Persatuan Islam vanished. Persatuan Islam during the office of K.H. A. Latief Muchtar, MA was

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<sup>53</sup> See the rubric ‘Sorotan Utama’ “Persis dalam Pasang Surut Politik” [Persis in the Tides of Politics], *Risalah*, No. 5, Th. XXXV, July 1997, p. 16. This strategy is different from that of isolating strategy by K.H. E. Abdurrahman. According to Nurmawan, this strategy was implemented to avoid the possible occurring trap of *aṣḥāb al-kahfi* as launched by K.H. E. Abdurrahman, because the reality of politics and the direction the nation was walking to were different from the era where Persatuan Islam was concealing itself. Nurmawan, “Quo Vadis Persatuan Islam?” [Quo Vadis Persatuan Islam?], *Risalah*, No. 5, Th. XXXV, Juli 1997, p. 21-22.

<sup>54</sup> Dadan Wildan, *Yang Da’i Yang Politikus*, p. 146. The *Qanun Asasi* and *Qanun Dakhili* of Persatuan Islam 1987 stated that principle of this organization is Pancasila. Read M. Salim Umar, “Persatuan Islam”, p. 51; and Dadan Wildan, *Pasang Surut Gerakan Pembaharuan*, p. 195.

<sup>55</sup> Interview with Drs. K.H. Shiddiq Amien, MBA at his house in Perumahan Cibiru Indah VII No. 40, on Monday 4 July 2005.

not seeking the ‘satisfactory’ of *da’wa* but the ‘clarity’ of *da’wa* but still holding firmly valid sources from Qur’an and Sunnah.<sup>56</sup>

K.H. A. Latief Muchtar, MA died on 12 October 1997 and his position as a chairman was automatically transferred to the First Chairman of Persatuan Islam, Drs. K.H. Shiddiq Amien, MBA. During his office from 1997 to 2010, Persatuan Islam attempted to exercise *da’wa* through any acceptable means not just relying *da’wa* through a conventional oral method. Under Drs. K.H. Shiddiq Amien, MBA’s leadership, Persatuan Islam did not only address *da’wa* as a way to preach about rituals but also address *da’wa* for *mu’amalah* and the advancement of Islamic thoughts. When asked about the focus of Persatuan Islam in his leadership, Drs. K.H. Shiddiq Amien, MBA said:

The focus of Persatuan Islam, since its birth, is *da’wa* and education. But, we need to concern on the fact that *da’wa* is not just exercised through oral methods. *Da’wa* should adjust itself to the necessity of an age. *Da’wa* can be done also through writings or through actions. *Da’wa* by actions means that the *da’wa* can be exercised through fixing social conditions, education, economics, arts and cultures, and even politics. We are trying to develop methods and media for optimizing *da’wa* like holding preaching, discussion, and seminar. We educated street juveniles, established BPRS (Sharia Banks for Credit), and supported takaful insurance. Due to the fact that Persatuan Islam was known for its intellectuality on Islamic thoughts, we are trying to revitalize Dewan Hisbah to address and respond every problem the ummah has through their decrees.<sup>57</sup>

These *da’wa* strategies oblige Persatuan Islam to expand its field of *da’wa* to solve problems the *ummah*. Thereby the knowledge about Persatuan Islam’s fiqh has to expand is not just centered on fiqh about rituals but also social, politics, and fiqh *ikhtilāf*. This expansion of fiqh knowledge learning emerges as the lineament of Persatuan Islam.<sup>58</sup>

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<sup>56</sup> Dadan Wildan, *Yang Da’i Yang Politikus*, p. 147-148.

<sup>57</sup> Interview with Drs. K.H. Shiddiq Amien, MBA at his house in Perumahan Cibiru Indah VII No. 40, on Monday 4 July 2005.

<sup>58</sup> Shiddiq Amien, “Persis sebagai Public Preasure” [Persis as Public



The organization, for Drs. K.H. Shiddiq Amien, MBA, is a public pressure as he views that the functions of DPR/MPR are not optimum and thereby Persatuan Islam, be it independent or together with other mass organizations, was summoned to execute this public pressure.<sup>59</sup> This role taken in the office of Drs. K.H. Shiddiq Amien, MBA invited protests from some members of the organization as it implied that Persatuan Islam would divert its course to politics. Drs. K.H. Shiddiq Amien, MBA said that the political track Persatuan Islam walked was not a deviation of the spirit of jihad the founders had initiated. He claimed that the involvement of some prominent figures in Persatuan Islam in politics during the Old Order, the era of President Soekarno, was an undeniable historical fact that Persatuan Islam had been concerned on politics.<sup>60</sup> Drs. K.H. Shiddiq Amien, MBA added that even though the engagement of Persatuan Islam was not a deviation, the politics Persatuan Islam was concerned of should be carefully exercised. The chairman added that by appraising the history of Persatuan Islam in politics, the organization was not only required to be concerned on politics, but also expected to involve in politics. The engagement in politics, he added, must not sacrifice Persatuan Islam.<sup>61</sup> In an interview with Dadang Kusmayadi and Deka Kurniawan from *Suara Hidayatullah* after the 12<sup>th</sup> Congress of Persatuan Islam, in which Drs. K.H. Shiddiq Amien, MBA was elected as the chairman of Persatuan Islam, he stated his commitment to struggle for the implementation of Islamic Sharia in Indonesia.<sup>62</sup>

The support of Drs. K.H. Shiddiq Amien, MBA for Islamic Sharia implementation in Indonesia marked the history of his leadership as the chairman of Persatuan Islam. The commitment

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Pressure], *Risalah*, No. 3, Th. XXXVI, May 1998, p. 52. An erroneous title: pressure which is supposed to be pressure.

<sup>59</sup> *Ibid.*, p. 53.

<sup>60</sup> Shiddiq Amien, "Persis Berpolitik Bukan Penyimpangan" [Persis Politick is not a Deviation], *Risalah*, No. 6, Th. XXXVIII, August 2000, p. 38.

<sup>61</sup> *Ibid.*

<sup>62</sup> K.H. Shiddiq Amien, "Kemusyrikan Dibiarkan, Syariat Malah Ditolak", on <http://wido.indointernet.com/religion/figur/shidiq.htm> (retrieved at 11 June 2004).

displayed by Drs. K.H. Shiddiq Amien, MBA was aligned with the commitment of Persatuan Islam in implementing Islamic Sharia in Indonesia. K.H. Isa Anshary wrote in *Manifes Perdjuaan Persatuan Islam* [*The Manifesto of Persatuan Islam's Struggle*]:

Muslims in Indonesia had been patiently living the life of Indonesian citizens with Pancasila as the ideology of the state. The first moral principle of Pancasila, 'Oneness of God', does not reflect the *syahādah* of Muslims as the *syahādah* signifies two *tauḥīd*; *ulūhiyyah* and *rubūbiyyah*, and confession of Muhammad as the Prophet of Allah. These two *kalimah syahādah* reflect *aqīdah nafsīyyah* and *sharī'ah ijtimā'iyyah*.

The confession of 'Oneness of God' without the confession of Muhammad as the Prophet of Allah tore and raped the bodies of our religion. If Muslims in Indonesia were not freed to practice their religion in its absolute implementation, for us, it signifies that Muslims were under colonization by the state. This condition befalls upon us and suffers us to its greatest extent. Upon experiencing this, Muslims in Indonesia would not be living as the citizens of Indonesia to the fullest extent of citizenship.<sup>63</sup>

This embryo of Islamic Sharia implementation in Indonesia was the point Drs. K.H. Shiddiq Amien, MBA attempted to emphasize. *Persatuan Islam* was grievous when Islamic Sharia was opposed by some Muslims in Indonesia and at the same time paganism and syncretism was proposed by the Muslims.<sup>64</sup> This willingness to implement Islamic Sharia in ever-changing Indonesian people marked the history of the leadership of Drs. K.H. Shiddiq Amien, MBA until the end of his office.

## B. Institutional Form of Pesantren Persatuan Islam

In every congress *Persatuan Islam* held, the *Qanun Asasi* and *Qanun Dakhili* of *Persatuan Islam* always mentioned and emphasized that *Persatuan Islam* was an organization or *jam'iyyah* concerning

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<sup>63</sup> K.H. M. Isa Anshary, *Manifes Perdjuaan Persatuan Islam*, p. 55-56.

<sup>64</sup> K.H. Shiddiq Amien, "Kemusyrikan Dibiarkan". Shiddiq Amien pointed out the traditional ritual of *ruwatan* (cleansing) performed by K.H. Abdurrahman Wahid when he was the President of the Republic of Indonesia.

on education, *tabligh*, and social welfares with Qur'an and Sunnah as the guidance.<sup>65</sup> The *Tafsir Qanun Asasi dan Qanun Dakhili Persatuan Islam* constructed during the office of K.H. Latief Muchtar, MA in 1984 explained that the essence of education in *Persatuan Islam* was saving the mankind from the darkness of their lives and helping them attain the light of Islam to shape them into Muslim wholeheartedly implementing Islamic teachings based on Qur'an and Sunnah.<sup>66</sup> It was stated also that the purpose of education in *Persatuan Islam* was to educate candidates of scholars with the spirit of *tafaqquh fi al-din* as a distinction *Persatuan Islam* had on its education. This purpose was brought to implementation by establishing formal, informal, and non-formal education institutes. The interesting fact regarding with these education institutes was that formal courses referred to *pesantren*.<sup>67</sup> The status of formal courses in *Persatuan Islam* as *pesantren* is emphasized on *Pedoman Penyelenggaraan Pendidikan Persatuan Islam* [Manual for the Educational Management and Administration of *Pesantren Persatuan Islam*]<sup>68</sup> in 1984 and 1996 stating that "Education institutes in *jam'iyah* of *Persatuan Islam* is named *Pesantren Persatuan Islam*".<sup>69</sup>

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<sup>65</sup> See *Qanun Asasi dan Qanun Dakhili Persatuan Islam* Year 1981, 1990, 1995, and 2000, published in the articles about the forms and characteristics of the organization. But before the aforementioned years, the organization field was mentioned as *Jihad Khusus*. See *Qanun Asasi dan Qanun Dakhili Persatuan Islam* Year 1968.

<sup>66</sup> Pusat Pimpinan Persatuan Islam, *Tafsir Qanun Asasi*, pp. 21-24.

<sup>67</sup> *Ibid.*, p. 33-34.

<sup>68</sup> This manual consists of some chapters and articles, regulating the educational institutions under the management and administration of *Persatuan Islam*. This manual was designed and constructed to implement the management and administration orderly so that the objectives were attainable. During the office of Ustadz Latief Muchtar, *Persatuan Islam* had issued two manuals: 1984 and 1996. See Pimpinan Pusat Persatuan Islam, *Pedoman Penyelenggaraan Pendidikan Pesantren Persatuan Islam* [Manual for the Educational Management and Administration of *Pesantren Persatuan Islam*], (Bandung: Pusat Pimpinan Persatuan Islam, 1984) (further called *Pedoman 1984*), and Tim Perumus Pedoman Sistem Pendidikan Persatuan Islam, *Pedoman Sistem Pendidikan Persatuan Islam* [Manual for Educational System of *Persatuan Islam*] (Bandung: Bidang Tarbiyah Pimpinan Pusat Persatuan Islam, 1996) (further called *Pedoman 1996*).

<sup>69</sup> See *Pedoman 1984*, Chapter I Article 1, and *Pedoman 1996*, Chapter I Article 1.

*Pesantren Persatuan Islam* is an integral unity of units, components, and education activities from pre-schools to higher educations. The *pesantren*-education system of *Persatuan Islam* attempts to integrate religious education and general education based on its distinctiveness.<sup>70</sup> *Pesantren Persatuan Islam* does not recognize the dichotomy between religious and general education. Based on Abdurrahman Mas'ud, ontologically Islamic education does not identify dichotomies proven to be failures in Islamic education world. Revelation and reason are not differences to be argued for but differences to be bridged.<sup>71</sup>

*Persatuan Islam* and *pesantren* are tightly bond that it was mentioned that *Persatuan Islam* was a *pesantren* before it was a *jam'iyyah*. Therefore, the nature of *pesantren* was inseparable from *Persatuan Islam* from the beginning to the present days and *inshaallah* in the future.<sup>72</sup> Additionally the existence of *pesantren* in *Persatuan Islam* determines the existence of *Persatuan Islam* itself.

If *Persatuan Islam* was separated from its nature, the *pesantren*, the spirit of jihad *Persatuan Islam* possessed would diminish. *Pesantren* is what defines *Persatuan Islam* and thereby it has to be always a part of the organization.<sup>73</sup>

Since *pesantren* is the soul of *Persatuan Islam*, its existence is preserved and developed by the organization.

Since 1923, *Persatuan Islam* had exercised a wide variety of activities in education. The first format of education taken by the organization was oral preaching in Bandung exercised officially by *Persatuan Islam* or personally. Haji Zamzam was the prominent figure in the preaching to deliver the knowledge of *aqidah* and Islamic rituals.<sup>74</sup> After Ahmad Hassan was involved in

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<sup>70</sup> Pedoman 1996, Chapter I Article 1.

<sup>71</sup> Abdurrahman Mas'ud, *Menggagas Format Pendidikan Non-dikotomik: Humanisme Religius sebagai Paradigma Pendidikan Islam* [Conceptualizing Non-Dichotomy Education: Religious Humanism as Paradigm of Islamic Education], (Yogyakarta: Gama Media, 2002), pp. 44-47.

<sup>72</sup> Pusat Pimpinan *Persatuan Islam*, *Tafsir Qanun Asasi*, p. 6.

<sup>73</sup> *Ibid.*, p. 7.

<sup>74</sup> See Syafiq A. Mughni, *Hassan Bandung*, p. 69; and Howard M. Federspiel, *Persatuan Islam*, p. 18.

the organization, the preaching was far-reaching especially after the teaching of *aqīdah* and *akhlāq* was formulated in the form of *madrasah* in 1924. This Islamic school was first intended for the children of the members of *Persatuan Islam* but on its development children outside *Persatuan Islam* were welcomed. In 1927, a study club was established to allow youths studying in Dutch schools to learn Islam comprehensively.<sup>75</sup>

In 1930 A.A. Bana-ama, a member of *Persatuan Islam*, established an activity on education by utilizing the facilities *Persatuan Islam* had. The activity was the seed of the founding of a kindergarten and *Pendidikan Islam* (Pendis) by Mohammad Natsir in the same year. The founding was followed by the establishment of high school MULO and school for teachers in 1932. The fact that private schools in Bandung did not teach religion to their students triggered Mohammad Natsir to build those schools though his schools also taught general subjects like English language.<sup>76</sup> Another important establishment was *Pesantren Persatuan Islam Bandung* on 4 March 1936. Based on *Qanoen Pesanteren Persatoean Islam Bandoeng*, the establishment of the *pesantren* was a mandate given to the chairmen of *Persatuan Islam* in the “Conferentie Persatuan Islam 1935” to open “Cursus Muballigh” (Course for Preachers).<sup>77</sup> Based on the *Qanoen*, the aims of the establishment were:

The aims are not just creating preachers equipped by Arabic language skills and Islamic knowledge but also preachers with knowledge and skills about other religions, general subjects and skills, sciences, and social sciences. Those knowledge and skills are expected to assist the preachers in their preaching.<sup>78</sup>

To realize those aims, *Persatuan Islam* appointed the *nāẓir* (administrator) tasked by the Central Office of *Persatuan Islam* to alter, add, and deduct the content of *Qanoen Pesanteren* to align itself with the condition of the world. The core administrators were Ahmad Hassan (chairman), H. Zamzam (vice chairman),

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<sup>75</sup> Deliar Noer, “The Rise and Development”, p. 141.

<sup>76</sup> *Ibid.*

<sup>77</sup> See “Qanoen Pesanteren Persatoean Islam Bandoeng 1936”, published on *Al-Lisan*, No. 4, 27 March 1936 (5 Moeharram 1355), p. A.

<sup>78</sup> *Ibid.*

Samsudin (secretary), and Nastari (treasurer) assisted by H. Azhari, E. Abdurrahman, H.M. Ramli, Kemas Ahmad and M. Natsir. The teachers assigned to teach in *Pesantren Persatuan Islam* were H. Zamzam, H. Azhari, H.M. Ramli, E. Abdurrahman, O. Qomaruddin, M. Natsir, Fachruddin, Samsudin, A.A. Bana-ama, Sulaiman Abu Su'ud, A. Hassan, and Abdul Kadir Hassan.<sup>79</sup>

The curriculum applied in the *pesantren* was designed to create Islamic preachers holding Qur'an and Sunnah as their guidance. To procure that aim, the *pesantren* taught its students *tawheed*, *fiqh*, Qur'an recital, *tajweed*, *sharafi*, *nahwu*, *tarikh*, *tafseer*, *hadist*, *khat*, *ushul fiqh*, *badi'*, *ma'ani*, *mantiq*, Malay language, and general science like *hisab*, nature, journalism, and other sciences deemed necessary to learn. The teaching of those lessons was delivered in Malay and Arabic for certain occasions.<sup>80</sup>

The *Qanoen Pesanteren Persatoean Islam Bandoeng* indicates that *Pesantren Persatuan Islam*, since the first time of its establishment, has denoted a fact that the *pesantren* has applied modern management of education. It also points out a fact that the *pesantren* had implemented an integral curriculum in which education and religion are not dichotomized but integrated. It is visible, as one of the examples, from the teaching of journalism since the school was established. Journalism taught in the boarding school was the seed of media publishing in *Persatuan Islam* promoting the necessity to return to Qur'an and Sunnah. Conjointly the existence of *Qanoen* differentiates the meaning and the perspective of the word '*pesantren*' between *Persatuan Islam* and other Islamic organizations, like *pesantren* in NU definition.

*Pesantren Persatuan Islam* on its first days had forty students hailing from Java and consisting of youths and thereby it was called *Pesantren Besar* (*Pesantren* for Youths) was obtained. The other *pesantren* was called *Pesantren Kecil* (*Pesantren* for Children) aimed at teaching children from which a hundred children were

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<sup>79</sup> *Ibid.*, p. D.

<sup>80</sup> *Ibid.*, p. C. This *Qanoen*, besides listing the names of the teachers and schools, also mentions about the location of the *pesantren*, revenues and expenses of the *pesantren*, prerequisites and obligations of the students, learning duration (three years).

educated. These two *pesantrens* were located on Jalan Pangeran Sumedang known as Jalan Otto Iskandardinata now. *Pesantren Besar* was administered by Chairman Ahmad Hassan himself while *Pesantren Kecil* by Ustadz Hasan Hamid previously teaching in *Al-Irsyad* with the assistance of E. Abdurrahman.<sup>81</sup>

A change occurred when Ahmad Hassan was summoned by his aunt, Wantee, to move to Bangil. There Ahmad Hassan established a *pesantren* on a *waqaf* to be known as *Pesantren Persatuan Islam Bangil* with 25 students moving with him to continue their learning under his guidance.<sup>82</sup> Uniquely the *pesantren*, though bearing the name *Persatuan Islam*, was not in the structural hierarchy with the Central Office in Bandung. Ustadz Hud Abdullah Musa, the head of educational affairs of the Foundation of *Persatuan Islam* in Bangil, said in his interview with Akbar Muzzaki from *Sahid Magazine* that *Pesantren Persatuan Islam Bangil* was not intertwined organizationally and structurally to the Central Office in Bandung... The *Pesantrens Persis* manage in West Java are in direct management with *Persis*...<sup>83</sup>

Meanwhile *Pesantren Kecil* (*Pesantren* for Children), under the educational management of K.H. E. Abdurrahman and assisted by O. Qomaruddin, was relocated to the place on which *Pesantren Besar* stood. In its development, *Pesantren Kecil* was transformed into *Pesantren Persatuan Islam*. This transformation marked the beginning of the establishments of *Pesantren Persatuan Islam* in Indonesia. From the start of its establishment to 1999, it was recorded that *Persatuan Islam* owned 154 *pesantrens* in some regions throughout the nation.<sup>84</sup>

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<sup>81</sup> Howard M. Federspiel, *Persatuan Islam*, p. 19-20; and Syafiq A. Mughni, *Hassan Bandung*, p. 69-70.

<sup>82</sup> Syafiq A. Mughni, *Hassan Bandung*, p. 71.

<sup>83</sup> Interview of Akbar Muzakki from *Sahid* magazine with Hud Abdullah Musa, "Dakwah Harus Melahirkan Kekuatan", in <http://www.hidayatullah.com/sahid/9802/figur.htm> (retrieved at 7 May 2004). Because *Pesantren Persatuan Islam Bangil* is not structurally under *Persatuan Islam* in Bandung, the following discussion will be out of the discourse.

<sup>84</sup> Tasykil Khusus Pimpinan Pusat *Persatuan Islam*, *Wajah Pesantren Persatuan Islam: Berdasarkan Pengolahan Data Pemetaan* [*The Face of Pesantren Persatuan Islam: Based on the Mapping Data*], (Bandung: Pimpinan Pusat *Persatuan Islam*).



*Pesantren* in *Persatuan Islam*'s definition and formulation was contrastive to the definition and formulation of *pesantren* by in traditional educational system. According to Federspiel, *pesantren* in traditional educational system was understood as an educational institution owned and managed by *ulama* and his family. In the early days, *pesantren* was an interactional rural phenomenon. The teaching and learning process were based on *Kitab Kuning* (classic canons) authored by renowned *ulama* from the Middle Age of Islam (1250 – 1850) hailing from the *madhab* of Imam Syafi'i. The learning materials are always centered on Arabic grammar (*nahwu*), its conjugation (*sharf*), Al-Qur'an recital (*qira'ah*), *tafseer* of Al-Qur'an, *tawheed*, *fiqh*, *akhlaq*, *mantiq*, history, and *tasawuf*. These learning materials were delivered by *weton* or *halaqah* method, in which the students circled themselves before an *ulama* ordering them to recite the *Kitab Kuning* one by one. In the 20<sup>th</sup> century, the demand for *pesantren* to adopt modern educational system and method and to incorporate general courses from the government and the society emerged. The demand was met by many *pesantren*. They, as requested by the government and the society, adopted modern educational system and thereby they transformed into modern *pesantren*, *madrasah pesantren*, or school based *pesantren* with governmental system of education.<sup>85</sup> Anthropologically Zamakhsyari Dhofier mentioned five elements that should be present for an educational institution to be called *pesantren*. They are *pondok*, mosque, Islamic students (*santri*), the teaching of classical Islamic canons, and a *kyai* (Islamic scholar).<sup>86</sup>

*Pesantren* in the perspectives of *Persatuan Islam* is different from the aforementioned perspectives of *pesantren*. As mentioned in *Tafsir Qanun Asasi dan Dakhili Persatuan Islam*, *pesantren* is not an institution emitting old-fashioned, backwardness, secularism,

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Islam, 1999), pp. 41-66.

<sup>85</sup> John L. Esposito (editor in chief), *The Oxford Encyclopedia of the Modern Islamic World*, Vol. 3 (New York: Oxford University Press, 1995), under the word "Pesantren" by Howard M. Federspiel, pp. 324-326.

<sup>86</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* [The Tradition of Pesantren: the Studies of Kyai's Visions], (Jakarta: LP3ES, 1994), pp. 44-60.



and fatalism images. *Pesantren* in *Persatuan Islam* is a dynamic and modern *pesantren* aimed at altering and transforming the negative images *pesantren* displays.<sup>87</sup> Drs. H. Aking Setiawan, the head of primary and secondary education of *Persatuan Islam* in 1996, said:

The system of *pesantren* is adopted by *Persatuan Islam* because the system possesses positive values compared to other education system. Those positive values are reflected by the life style in *pesantren*. Studying, in *pesantren* system, does not only occur in the morning, but also in the afternoon and in the evening. The boarding system *pesantren* has intensifies the process of studying Qur'an and Arabic language. In *Persatuan Islam*, the old-fashioned sitting on the floor and circling the *ulema* is not applied. *Persatuan Islam* applies classroom meeting system with chairs and desks. *Persatuan Islam* also has guidance and counseling system for the students and evaluation system (blocks or semesters).<sup>88</sup>

K.H. A. Latief Muchtar, MA added several excellences *pesantren* has. He wrote:

*Pesantren* with its popular nature among the people has touched the hearts of the people especially those living in the village, where most Indonesians live. This popular nature has rooted deeply and unshakably within the heart of the people...

*Pesantren*, founded on the sincere will to devote to Allah, has been able to develop a religious community with strong and sincere religious commitments and strong faiths and devotions...

*Pesantren* is also renown for a place to forge its students into independent persons. The graduates of *pesantren* are expected to be persons that could finance themselves upon returning to the village and thereby this independent nature every graduate has might contribute to the eradication of poverty.<sup>89</sup>

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<sup>87</sup> Pusat Pimpinan *Persatuan Islam*, *Tafsir Qanun Asasi*, p. 7.

<sup>88</sup> Interview with Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Dikdasmen PP *Persatuan Islam* and former General Secretary of PP *Persatuan Islam*, at the Secretariat Office of PP *Persatuan Islam*, Jalan Perintis Kemerdekaan No. 2 Bandung, on Saturday 2 July 2005.

<sup>89</sup> K.H. A. Latief Muchtar, "Peran, Fungsi dan Kontribusi Pendidikan

The differences *pesantren* in Persatuan Islam define *pesantren* on its own way, and thus it was called *Pesantren Persatuan Islam*, a *pesantren* with a 'new style' different from the *pesantren* with an 'old style'.<sup>90</sup> Thus, for Federspiel, the difference separating *pesantren* in *Persatuan Islam* with other *pesantren* is on the method. The traditional *pesantren* applied master-student method called *weton* while *pesantren* in Persatuan Islam applied classroom method.<sup>91</sup>

The emergence of new style of *pesantren* is inseparable with education modernization in Indonesia. Azyumardi Azra said that modernization of education in Indonesia was not originated from Indonesia. The Dutch government was the first to introduce the modern system to Indonesian people. Since 1870s Dutch colonial government had opened *volkscholen*, the people's school, in some places in Indonesia with three years of study duration.<sup>92</sup> In response to the education modernization the Dutch government introduced, Islamic modern movements called out for a renewal on the Islamic education system and thereby two forms of modern Islamic institutions emerged. First, general school adopting the Dutch system with limited Islamic subjects. Second, modern Islamic schools (*madrasah*) adopting limited Dutch educational methodology and substance.<sup>93</sup> Out of the two, there was *pesantren* in traditional model to which Nurcholis Madjid said that it was the

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Persis dalam Era Globalisasi", published in the collection of writings by K.H. A. Latief Muchtar, *Gerakan Kembali ke Islam: Warisan Terakhir A. Latief Muchtar* [Return Movement to Islam: The Last Legacy of A. Latief Muchtar], (Bandung: Remaja Rosdakarya, 1998), p. 179-180.

<sup>90</sup>The term 'New Style' of *pesantren* referring to *pesantren* under Persatuan Islam is used by *Risalah* magazine to differentiate with traditional *pesantren*. See rubric Sorotan Utama "Bertahan Gaya Pesantren" [Preserving with Pesantren Style], *Risalah*, No. 11/XXIX, March 1992, pp. 12-14.s

<sup>91</sup>Howard M. Federspiel, "Islamic Fundamentalism in Late-Colonial Indonesia: Persatuan Islam Revisited", *al-Jāmi'ah: Journal of Islamic Studies*, No. 64/XII/1999, p. 54.

<sup>92</sup>Azyumardi Azra, "Pesantren: Kontinuitas dan Perubahan" [Pesantren: Continuity and Change], Foreword for Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* [Chambers of Pesantren: The Portrait of a Journey], (Jakarta: Paramadina, 1997), p. xii.

<sup>93</sup>*Ibid.*, p. xiv.

educational institution indigenous to Indonesian origin.<sup>94</sup> *Persatuan Islam*, from the aforementioned three types of educational system, fused *madrasah* and *pesantren* models and thereby it was called *Pesantren Persatuan Islam*.

In response to the *Pesantren Persatuan Islam* has, Deliar Noer said that the *pesantren* in *Persatuan Islam* was a incorporation between Western educational model emphasizing on general sciences and Eastern model on Islamic studies. This fused model exposes similarity as applied in the *madrasah*.<sup>95</sup> Meanwhile, Jusuf Amir Feisal said that the educational system in *Persatuan Islam* was a symbiosis between *pesantren* and Islamic school; the curriculum characteristic was religion but the administration was that of Islamic school model.<sup>96</sup> Further Azra preferred naming the educational system in *Persatuan Islam* as Islamic School. General or regular schools and Islamic schools expose differences on the learning hours of Islamic subjects. In general schools, Islam was taught and learnt for two hours a week while in Islamic schools, Islam was taught more than two hours as the Islamic teaching covered more Islamic aspects and materials.<sup>97</sup>

Since 1936 when *Qanoen Pesenteren Persatoean Islam* was formulated to the present, *Persatuan Islam* has named its *Pesantren*, *Pesantren Persatuan Islam*, though the educational system was not that of difference from *madrasah pesantren*, a model of *madrasah* with *pesantren* system. Uniquely *Persatuan Islam* does not call it *madrasah*, but *pesantren*. This was implied by K.H. A. Latief Muchtar,

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<sup>94</sup> Nurcholish Madjid, "Merumuskan Kembali Tujuan Pendidikan Pesantren" [Reformulating the Objectives of Pesantren Education], in M. Dawam Rahardjo (ed.), *Pergulatan Dunia Pesantren: Membangun dari Bawah* [Struggle of Pesantren World: Building from the Bottom], (Jakarta: P3M, 1985), p. 3. This article was republished on Nurcholish Madjid's *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), pp. 3-18.

<sup>95</sup> Deliar Noer, *Administrasi Islam di Indonesia* [Islamic Administration in Indonesia], (Jakarta: Rajawali Pers, 1983), p. 52.

<sup>96</sup> Jusuf Amir Feisal, *Reorientasi Pendidikan Islam* [Reorientation of Islamic Education], (Jakarta: Gema Insani Press, 1995), p. 103.

<sup>97</sup> Azyumardi Azra, "The Rise of Muslim Elite Schools: a New Pattern of 'Santrinizatioin' in Indonesia", *Al-Jāmi'ah: Journal of Islamic Studies*, No. 64/XII/1999, p. 66.

MA when he said that Persatuan Islam preserved *madrasah* model with the soul of *pesantren*.<sup>98</sup>

The educational system *Persatuan Islam* applied merging *madrasah* and *pesantren*, based on A. Mukti Ali, the former Minister of Religious Affairs in the New Order era, was the best system for religious education in Indonesia.<sup>99</sup> By merging *madrasah* and *pesantren*, the educational system *pesantren* has possesses deficiency in regarding the talents and the interests of the students and thereby it requires a balance to cover that deficiency by fusing the educational system with *madrasah* educational system. In the *madrasah-within-pesantren* model as *Persatuan Islam* has, A. Mukti Ali said that the *santri*, students of *pesantren*, learnt not only religion but also other skills and educations like crafts, scouting, health, and sports and arts and thereby *madrasah-within-pesantren* model equips the students with three educational components: religion, science, and art to which any persons should own them as individual or society member.<sup>100</sup>

Based on Masduki and Abdul Adhim, *madrasah-within-pesantren* model emerged as the response of the traditional *pesantren* toward Islamic education modernization promoted by the reformists that had adapted the *madrasah* system in their educational institutions. The traditionalists rejected some religious views the reformists proposed but at the same time they adapted and accommodated their *pesantren* to ensure its existence and longevity.<sup>101</sup> In this context, *Pesantren Tebuireng* led by K.H. Hasyim Asy'ari could be considered as a pioneer in the *madrasah-within-pesantren* model.<sup>102</sup> According to Zamakhsyari Dhofier, since 1899,

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<sup>98</sup> A. Latief Muchtar, "A. Hassan, Persis dan Pemikiran Fikihnya", as published on A. Latief Muchtar's *Gerakan Kembali ke Islam*, p. 224.

<sup>99</sup> A. Mukti Ali, *Metode Memahami Agama Islam* (Jakarta: Bulan Bintang, 1991), p. 11-12.

<sup>100</sup> *Ibid.*, p. 13.

<sup>101</sup> Mastuki and Abd. Adhim, *Sinergi Madrasah dan Pondok Pesantren: Suatu Konsep Pengembangan Mutu Madrasah [Sinergy between Madrasah and Pesantren: A Concept for Quality Depelovment of Madrasah]*, (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2004), p. 24-27.

<sup>102</sup> Information about this, see Toto Suharto, "Bayna Ma'had Tebuireng wa Madrasat Manba' al-'Ulūm: Dirāsāt Tārīkhiyyah 'an Nasy'at Mafhūm 'al-

Pesantren Tebuireng had applied *sorogan* and *bandongan* method from which and the competencies the *kyai* has like K.H. Alwi, K.H. Ma'sum, K.H. Baidlawi, K.H. Moh. Ilyas, K.H. Wahid Hasyim revered the *pesantren* in Indonesia. Those *kyai* held prominence deciding the glory of *Pesantren Tebuireng*.<sup>103</sup> In 1916, based on the suggestion of K.H. Ma'sum, the *pesantren* established a classroom based *madrasah* and went by the name *Madrasah Salafiyah* specializing at educating Qur'anic teaching only. In 1919, the *madrasah* experienced a spectacular breakthrough by admitting Mathematics, Bahasa Indonesia, and Geography into its curriculum while Dutch and History was incorporated into the curriculum in 1926. These general science incorporations hailed from the suggestion from K.H. Moh. Ilyas.<sup>104</sup> The incorporation signifies that traditional *pesantren* did not close itself to modernization especially modernization on *pesantren*.

This *madrasah-within-pesantren* model was the model Persatuan Islam attempted to apply in the midst of modern educational system adoption by other Islamic reformist organizations like *Muhammadiyah* which adopted the Western substance and the methodology with Islam as the teaching load. *Muhammadiyah*, applying this Western system, had adopted the classroom based teaching and learning process which implied that *Muhammadiyah* had left the traditional methods of *weton* and *sorogan*. The establishment of *Muhammadiyah*, called as a *gubernemen* school model by Steenbrink,<sup>105</sup> was a form of Ahmad Dahlan's concern on balancing the domination of Dutch schools. At that time, Ahmad Dahlan was astonished by the work of the Christian missionaries who could establish a school with complete facilities. By taking the work as an example, Ahmad Dahlan built *Muhammadiyah* as an educational institution which taught religious

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Madrasah fi al-Ma'had'", *Studia Islamika: Indonesian Journal for Islamic Studies* (PPIM UIN Syarif Hidayatullah Jakarta), Vol. 21, No. 1, 2014, pp. 149-173.

<sup>103</sup> Zamakhsyari Dhofier, *Tradisi Pesantren*, p. 103-104.

<sup>104</sup> *Ibid.*, p. 104. See also Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah: Pendidikan Islam dalam Kurun Moderen* [*Pesantren, Madrasah, and School: Islamic Education in Modern Times*], translated by Karel A. Steenbrink and Abdurrahman (Jakarta: LP3ES, 1986), p. 70.

<sup>105</sup> Karel A. Steenbrink, *Pesantren, Madrasah, dan Sekolah*, p. 54.

education as a compulsory subject. Language and science were taught as a complement to balance the study of religion (*aqeedah*, Qur'an, *tareekh*, and *akhlaq*). *Muhammadiyah* also incorporated and established *madrasah* model aimed at improving the teaching of Qur'an which still had a traditional color at that time.<sup>106</sup>

*Persatuan Islam*, through its *Pesantren Persatuan Islam*, exercised its educational activities through three channels of education: *pesantren*, school, and non-*pesantren* and non-school.<sup>107</sup> *Persatuan Islam* ran *pesantren* and school in classroom format,<sup>108</sup> hierarchical, and continual.<sup>109</sup> Meanwhile the last education channel, non-*pesantren* and non-school, was not always hierarchically and continually administered. This last channel included family education, study club, course, religious meeting, Qur'an recital, and many other types aimed at upgrading one's *aqeedah*, *sharia*, *akhlaq*, cultural values and certain skills.<sup>110</sup>

*Pesantren* and school channels in *Persatuan Islam*, due to its classroom-based, hierarchical, continual, and developmental natures, recognized leveling in its education hierarchy: pre-school, primary, secondary, and higher education. Pre-schools covered Islamic kindergartens (*Raudhatul Athfal* often abbreviated as RA), playgroups, and childcares to which the management was administered by *Persatuan Istri* (*Persistri*) of *Persatuan Islam* (The Wife Union of *Persatuan Islam*).<sup>111</sup> Primary education encompassed *Ibtidaiyah*, *Diniyah Ula*, *Tajhiziyah*, *Tsanawiyah*, and *Diniyah Wustha*. *Ibtidaiyah* and *Diniyah Ula* lasted for six years and considered equal to primary school. *Tajhiziyah* lasted for a year to prepare students graduating from non-*ibtidaiyah* schools entering *Tsanawiyah*. *Diniyah Wustha* and *Tsanawiyah* lasted for three years and considered equal to junior high schools.<sup>112</sup> Secondary education level included *Mualimin* and *Aliyah* lasting for three years and considered equal to senior

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<sup>106</sup> *Ibid.*, p. 55.

<sup>107</sup> See Pedoman 1996, Chapter I Article 2.

<sup>108</sup> *Ibid.*

<sup>109</sup> *Ibid.*, Chapter IV Article 10.

<sup>110</sup> *Ibid.*, Chapter IV Article 11

<sup>111</sup> *Ibid.*, Chapter V Article 13.

<sup>112</sup> *Ibid.*, Chapter V Article 14.

high schools. This education unit had three mainstreams from which the students could select based on their talents and interests. They were religion, science, language/social science.<sup>113</sup> Primary and secondary education units were under the management and the administration of Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit) of Persatuan Islam. Meanwhile higher education units were under the management and the administration of Bidang Garapan Pendidikan Tinggi/Bridgar Dikti (Higher Education Unit) of Persatuan Islam.

*Pedoman 1996 of Persatuan Islam* mentioned that the organization administered its educational activities through three channels but in the reality there were only two channels actively operated nationwide. They were *pesantren* and non-*pesantren* and non-school. The mapping executed in 1999 by *Persatuan Islam* pointed out that the organization had not yet had school channels ranging from primary to secondary schools. *Persatuan Islam* until 1999 owned 29 *Ibtidaiyah*, 118 *Diniyah Ula*, 55 *Tajhiziyah*, 69 *Tsanawiyah*, 10 *Diniyah Wustha*, 29 *Muallimin*, and 11 *Aliyah*.<sup>114</sup> These education units were located in 154 *Pesantren Persatuan Islam* in Indonesia.

### C. Educational Objectives of *Pesantren Persatuan Islam*

Educational objectives in *Persatuan Islam* are intertwined with the ideology *Persatuan Islam* holds. *Persatuan Islam*, since its founding, has firmly held Islam as the ideology of the organization. With Islam as the ideology, *Persatuan Islam* aimed at emphasizing the necessity to return to Qur'an and Sunnah to answer any life problems. Ahmad Hassan, one of the founding fathers of *Persatuan Islam* that laid the foundation of ideology in the organization, said that any Islamic movements had to take Islam as the principium. He said:

90% of the population in Indonesia was Muslim and Islam was a religion that could manage and administer small and large countries. Therefore, taking Islam as the principium

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<sup>113</sup> *Ibid.*, Chapter V Article 15.

<sup>114</sup> Tasykil Khusus Pimpinan Pusat Persatuan Islam, *Wajah Pesantren Persatuan*, p. 6-40.



is an obligation. If other principium and ideologies were implemented, Muslims in Indonesia would feel discontented. Would you sacrifice 90% of the population for the remaining 10%?<sup>115</sup>

Ahmad Hassan emphasized the importance of applying Islam as a principium for any Islamic movement organizations. He said that as long as Islam was the principium, any additions (of ideology) would not be destructive to the organizations.<sup>116</sup> Thus, implementing Islam as a principium for Islamic movements is an obligation. Ahmad Hassan said that implementing the laws Allah had stated through His prophet in Indonesia was an obligation and thereby the direction of Islamic movements have to be the implementation of those laws.<sup>117</sup> In regard to Islamic ideology, Mohammad Natsir, one of the pioneers in *Persatuan Islam*, stated that Islam was a life philosophy or an ideology with which Muslims walk through their lives, be it social or political life. Even in politics we cannot separate ourselves from Islam.<sup>118</sup>

The aforementioned statement by Mohammad Natsir emphasized that the ideology *Persatuan Islam* embraces is Islam, which was, then, written on *Qanun Asasi dan Qanun Dakhili Persatuan Islam*. From its founding to 1987, it was stated that the ideology of *Persatuan Islam* was Islam, but from 1987 to 1998, *Persatuan Islam* shifted the ideology from Islam to Pancasila<sup>119</sup> due to hegemonic enforcement of the New Order to state Pancasila as the sole principium for any mass organizations. The *Direktori Organisasi Kemasyarakatan* [Directory of Mass Organization] mentions that *Persatuan Islam* is Islamic mass organization number 33 from the existing 42 Islamic mass organizations.<sup>120</sup> In 10 August 1998, after

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<sup>115</sup> Ahmad Hassan, *Islam dan Kebangsaan [Islam and Nationhood]*, (Bangil: Lajnah Penerbitan Pesantren Persis Bangil, 1984), p. 40. In this work Ahmad Hassan considered nationalism as *as}abiyyah*. “A movement based on nationalism is a sin and it deteriorates the teachings of Qur’an and Sunnah”, said Hassan.

<sup>116</sup> *Ibid.*, p. 25.

<sup>117</sup> *Ibid.*, p. 6.

<sup>118</sup> M. Natsir, “Islam Sebagai Ideologie”, p. 8.

<sup>119</sup> See M. Salim Umar, “Persatuan Islam”, p. 51.

<sup>120</sup> Direktorat Pembinaan Masyarakat, *Direktori Organisasi Kemasyarakatan*



the fall of New Order regime, *Persatuan Islam* urged the government to revoke the necessity for mass organization to adopt Pancasila as the sole principium as this hegemonic enforcement by the New Order was utilized as a weapon by the regime to maintain *status quo* of the regime. Six months later on 9 February 1999 *Persatuan Islam* revoked Pancasila as the principium of the organization through Decree No. 2724/I.1-C.1/PP/1999 about the Alteration of *Jam'iyyah* Principium. The Chairmen of *Persatuan Islam* reinstalled Islam as the principium of *Persatuan Islam*.<sup>121</sup> *Qanun Asasi dan Qanun Dakhili Persatuan Islam* 2000, which was the result of the 12<sup>th</sup> Congress, stated that Islam was the principium of the *jam'iyyah*.<sup>122</sup>

History recognized the firmed belief *Persatuan Islam* had toward Islam as the sole principium though in the process there was an alteration of principium. This alteration emerged due to the hegemonic enforcement of the New Order regime through the Act 1985 about Mass Organization. The Act triggered internal problems within *Persatuan Islam* and the organization was on the verge of disbandment due to the resistance of *Persatuan Islam* toward the implementation of the Act 1985. After dialogues to the grassroots took place, *Persatuan Islam* could accept the Act and Pancasila as the principium, but the agreement to make Pancasila as the principium was merely a response to the implementation of the Act.<sup>123</sup>

*Persatuan Islam*, then, implemented Islam as a belief system in any activities *Persatuan Islam* performs, including in educational activities. In the meeting in Bogor on 17 June 1934, Mohammad Natsir delivered a working paper entitled 'Ideologi Pendidikan

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[*Directory of Mass Organization*], (Jakarta: Direktorat Pembinaan Masyarakat Dirjen Sosial Politik Depdagri, 1994), p. 145. The Act No. 5/1985 on Mass Organization elaborated in PP No. 18 of 1986 and Peraturan Mendagri No. 5 of 1986. Peraturan Pemerintah and Peraturan Menteri explains that mass organization is divided into five: based on the similarity of activities, profession, function, religion, and belief on one God.

<sup>121</sup> Dadan Wildan, *Pasang Surut Gerakan Pembaharuan*, p. 195-196.

<sup>122</sup> *Qanun Asasi dan Qanun Dakhili Persatuan Islam* Year 2000, Chapter I Article 2.

<sup>123</sup> Interview with Drs. K.H. Shiddiq Amien, MBA at his house, Perumahan Cibiru Indah VII Num. 40, on Monday 4 July 2005.

Islam' [Ideology of Islamic Education].<sup>124</sup> In order to be able to decide the ideology of Islamic education, an answer for the question "What are the objectives of Islamic education?"<sup>125</sup> is required to be found. Before answering the question, a primary question, "Why do we live in this world?" needs to be answered first. For Natsir, the two questions were inseparable as the objectives of education and the objectives of life were identical. Referring to Qur'an Surah al-Zāriyyāt verse 56, Natsir wrote:

*Devoting oneself to Allah is the life objectives we all have. Therefore, this is the objectives of Islamic education also, the objectives we need to inherit to our children... This is the ideology of Islamic education of which the light will guide every Muslim teachers in navigating their education boats.*<sup>126</sup>

This ideology, then, was elaborated on the *Pedoman 1984* stating that "education and teaching process in *Pesantren Persatuan Islam* were based on Qur'an and Sunnah".<sup>127</sup> In 1996, the *Pedoman 1984* was altered into *Pedoman Sistem Pendidikan Persatuan Islam* stating that "the education in *Persatuan Islam* was based on Qur'an and Sunnah and the laws and the regulations complying with them (Qur'an and Sunnah)".<sup>128</sup>

The two manuals composed in two different time exposed basic changes in the education of *Persatuan Islam*. In *Pedoman 1984*, it is visible from the fact that *Persatuan Islam* implements Qur'an and Sunnah as the foundation for its education. When Pancasila as sole principium was legalized in 1985 and National Education System Act was legalized in 1989, *Persatuan Islam* added the sentence "and the laws and the regulations complying them (Qur'an and Sunnah)".

The aforementioned alteration on the foundation of education in *Persatuan Islam* indicated a powerful influence from

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<sup>124</sup> Working Paper on "Ideologi Pendidikan Islam" published on the collection of writings by M. Natsir, *Capita Selecta*, collected by D.P. Sati Alimin (Jakarta: Bulan Bintang, 1973), pp. 77-85

<sup>125</sup> *Ibid.*, p. 82.

<sup>126</sup> *Ibid.*

<sup>127</sup> *Pedoman 1984*, Chapter II Article 2.

<sup>128</sup> *Pedoman 1996*, Chapter II Article 3.

the New Order regime at that time. The domination by the regime through the implementation of Pancasila and the legalized Acts as the elaboration of the ideology was carefully responded by *Persatuan Islam*. K.H. A. Latief Muchtar, MA said that to enable *Persatuan Islam* face the changing ages and futures, the organization was required to have strategies as responses for the changes. The strategies to face those changes were formulated through the slogan “Pesantren Persis mandiri, tapi tidak mengisolir diri” [An Independent Yet Open Pesantren Persis].<sup>129</sup> K.H. A. Latief Muchtar, MA wrote:

The ever-changing political situations in Indonesia from colonial era, Old Order era, and New Order era, *Persatuan Islam* remained firm with the new policy of ‘An Independent Yet Open *Persatuan Islam*’. *Siyasah* (politics) of Isolation has positive impacts for the time being, but at the same time triggers negative impacts and one of them is the vacuum of meaningful and beneficial communication... We have to consolidate and open ourselves for communication and friendship and thereby *Persatuan Islam* could present in the hearts of those yet know and could open for a friendship and brotherhood which, then, could open the door of sustenance... Seek out any resources to sustain *Persatuan Islam* as long as they are clean and legal.<sup>130</sup>

The aforementioned strategy was that of K.H. A. Latief Muchtar, MA in facing the repressive New Order regime. Applying the strategy, *Pesantren Persatuan Islam* was expected to preserve its self-reliance characters though limitation on funding as its classical problem was still posing a problem, *Persatuan Islam* remained existent on the national stage especially when responding repressive and hegemonic policies the government issued. One of the implementations of ‘Open *Persatuan Islam*’ was seen from the alteration of the education of *Persatuan Islam* as aforementioned on *Pedoman 1996*.

The education ideology by *Pesantren Persatuan Islam* was explained in the education objectives: “To create a *tafaqquh fid-din*

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<sup>129</sup> A. Latief Muchtar, “Pesantren Persis Mandiri Tidak Mengisolir Diri”, published on the collection of writings by A. Latief Muchtar, *Gerakan Kembali ke Islam*, p. 206-207. .

<sup>130</sup> *Ibid.*, p. 206.

Muslims”.<sup>131</sup> This objective was altered in *Pedoman 1996* into: “The objectives of education of Persatuan Islam are to create devoted *tafaqquh fīd-dīn* Muslims in line with the completed education units.”<sup>132</sup> K.H. A. Latief Muchtar, MA admitted that *Persatuan Islam* up to the present only administered *pesantren* with the objectives: (1) to configure a group of religious scholars as cited on the Qur’an, *li yatafaqqahū fī al-dīn wa li yunzirū... wa la’llahum yaḥzarūn* and (2) to shape *al-akhlāq al-karīmah* as cited on hadees “I was sent to accomplish *al-akhlāq al-karīmah*.” By taking Prophet Muhammad as the role model, as narrated by Aisha that the Prophet’s deeds were Qur’an, thus, Qur’an was learn along with the Arabic language and also along with *Sirah Nabawiyah* as the embodiment of Qur’an in the Prophet’s life.<sup>133</sup> This is the normative foundation to which education in the *Pesantren* should be directed to *tafaqquh fī al-dīn*.<sup>134</sup>

Muḥammad Munīr Mursi said that Islamic education was directed to the birth of *al-insān al-kāmil*, humans devoting themselves solely for Allah.<sup>135</sup> Similar view was shared by Muḥammad ‘Aṭīyyah al-Abrāsī. He stated that the principal objectives in Islamic education were the birth of *al-khulq al-kāmil* with which moral education (*al-tarbiyyah al-khuluqīyyah*) ranked on the first and on the top of Islamic education.<sup>136</sup> This perfect human concept, based on Maḥmūd al-Sayyid Sulṭān, was realized through Islamic education fulfilling some requisites: clarity, generality, universalism, integrality, rationalism, actuality, idealism, and

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<sup>131</sup> Pedoman 1984, Chapter III Article 3.

<sup>132</sup> Pedoman 1996, Chapter II Article 5.

<sup>133</sup> A. Latief Muchtar, “Rijalul Ghad dan Ummahatul Ghad: Organisasi Kader”, published on the collection of writings by A. Latief Muchtar, *Gerakan Kembali ke Islam*, p. 204

<sup>134</sup> See Dadi Darmadi, “Filsafat Pendidikan Pesantren Persis: Uswatun Hasanah, Pentingnya Kombinasi Pendidikan dan Dakwah” [Educational Philosophy of Pesantren Persis: Uswatun Hasanah, the Importance of Education and Da’wa Integration], *Madrasah: Jurnal Komunikasi Dunia Perguruan*, Vol. 3, No. 1, 1999, p. 59.

<sup>135</sup> Muḥammad Munīr Mursī, *Al-Tarbiyyah al-Islāmiyyah: Uṣūluḥā wa Taṭawwuruḥā fī al-Bilād al-‘Arabīyyah* (Kairo: ‘Alam al-Kutub, 1977), p. 18.

<sup>136</sup> Muḥammad ‘Aṭīyyah al-Abrāsī, *Al-Tarbiyyah al-Islāmiyyah wa Falāsifatuhā* (t.tp.: Dār al-Fikr, 1969), p. 22..

long time range.<sup>137</sup> With these requisites, the objectives of Islamic education should cover cognitive aspect (*fikriyyah ma'rafiyyah*), affective aspect (*khuluqiyyah*), psychomotor aspect (*jihādiyyah*), spiritual aspect (*rūḥiyyah*) and social aspect (*ijtimā'iyah*).<sup>138</sup>

To reach those aspects, the objectives of Islamic education were divided into two categories: in-between and final objectives. These two objectives by 'Abdul-Rahman Shalih 'Abdullah was termed *objectives* and *aims*<sup>139</sup> or *ahdāf* and *ghāyah*.<sup>140</sup> Objectives (*ahdāf*) are in-between purposes functioning as a deliverer to the final purpose, aims (*ghāyah*). Meanwhile 'Alī Khafīl Abū al-'Ainain termed it secondary objectives (*far'ī*) and primary objectives (*asāsī*). In his opinion, the secondary objectives of Islamic education have to possess six values: rational, moral, psychological, material, aesthetic, and social values. Meanwhile the primary objectives of Islamic education have to possess two values: spiritual (*rūḥiyyah*) related to Allah as the Almighty (*al-maṣal al-a'lā*) and ritual values (*'ubūdiyyah*) related to the benefits of mankind.<sup>141</sup>

Based on the two aforementioned categories of Islamic education, the conference report of the 1<sup>st</sup> World Conference on Muslim Education in Makkah from 31 March to 8 April 1977 said that:

Education should aim at balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for growth of man in all its aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to

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<sup>137</sup> Maḥmūd al-Sayyid Sulṭān, *Mafāhīm Tarbawiyyah fī al-Islām* (Cet. II; Kairo: Dār al-Ma'ārif, 1981), p. 104-105.

<sup>138</sup> *Ibid.*, p. 91-103.

<sup>139</sup> 'Abdul-Rahman Shalih 'Abdullah, *Educational Theory: a Qur'anic Outlook* (Makkah Al-Mukarramah: Umm al-Qura University, t.t.), p. 114.

<sup>140</sup> *Ibid.*, p. 115.

<sup>141</sup> 'Alī Khafīl Abū al-'Ainain, *Falsafah al-Tarbiyyah al-Islāmiyyah fī al-Qur'ān al-Karīm* (Cet. I; t.tp.: Dār al-Fikr al-'Arabī, 1980), p. 149-153.

Allah on the level of individual, the community and humanity at large.<sup>142</sup>

Examining the aforementioned concept of Islamic education objectives, the objectives of education *Persatuan Islam* applies are not clear. *Pedoman 1984* and *Pedoman 1996* share similar objectives: to create a *tafaqquh fi al-din* Muslim. The difference only lies on the sentence addition 'in line with the completed education units'. The word *tafaqquh* (from the word *tafaqqaha*) literally share similar meaning with *ta'allama* which means 'to learn'.<sup>143</sup> *Tafaqquh fi al-din* literally means 'to learn religion.' This phrase was taken from Qur'an Surah At-Taubah verse 122 saying that it was indecent for all Muslims to go out for war. It is suggested that there should be some of them to learn religion (*tafaqquh fi al-din*) but the explanation about the meaning and the way to become *tafaqquh fi ad-din* Muslims was absent. Thus, it implies that *Persatuan Islam* has not yet had a clear concept on Islamic education. If the objectives were to learn religion, wasn't it an obligation for all Muslims to learn religion? If studying was the obligation the religion demands, why should it be taken as the objective of education? Are Muslims out of *Persatuan Islam* not *tafaqquh fi al-din* Muslims? These are the questions that are not found in the concept of Islamic education in *Persatuan Islam*.

If creating a *tafaqquh fi al-din* Muslim is the primary objectives in the education of *Persatuan Islam*, it denotes that there lies discrepancy between the primary objectives *Persatuan Islam* holds and the primary objectives as stated in the World Conference on Muslim Education remarking that the primary objectives of Islamic education was to perform a complete submission to Allah (*ta'abbud*). This discrepancy signifies that the difference is due to the difference of time and place where the education takes place. Nevertheless *Pesantren Persatuan Islam* is an educational institution that holds firmly Qur'an and Sunnah as its guide to perform

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<sup>142</sup> Quoted from Hasan Langgulung, *Asas-Asas Pendidikan Islam* [The Foundations of Islamic Education], (Jakarta: Pustaka al-Husna, 1988), p. 308.

<sup>143</sup> Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* [Al-Munawwir: Arabic-Indonesian Dictionary], (Surabaya: Pustaka Progressif, 1984), under the word "tafaqqaha", p. 1148.

educational activities. This fact signifies that *Pesantren Persatuan Islam* embodies the belief system *Persatuan Islam* as its mother organization to live based on Qur'an and Sunnah and thus keeping away *bid'ah*, *khurafat*, and *tahayul* from the life of the members.

The fact that *Pesantren Persatuan Islam* holds firmly on Qur'an and Sunnah denotes that *Pesantren Persatuan Islam* is that of essentialism school of thought. In essentialism, education is the conservation of culture. Holding this thought, essentialism is often cited as a conservative road to culture. The function of educational institution in the view of essentialism is to transmit the cultural and historical heritage to each new generation of learners.<sup>144</sup> Based on this view, it was natural that Arthur K. Ellis *et al.* included essentialism as traditional educational school of thought.<sup>145</sup> Meanwhile George R. Knight viewed essentialism as one of contemporary education theories aligned with progressivism, perennialism, reconstructionism, and behaviorism.<sup>146</sup> In the view of Knight, quoting from Kneller, essentialism is a theory of education concerned on social environment of the students and viewed historical masterpieces as solutions for today's problems.<sup>147</sup> Therefore, essentialism, due to its orientation to the past, was included in the contemporary theory of education.

Apart from the debate whether essentialism belongs to traditionalism or contemporary thought, Imam Barnadib suggested that the foundations for education are essential values. These values are long lasting, guiding, and patrimony.<sup>148</sup> In the case of *Pesantren Persatuan Islam*, these essential values descend from Qur'an and Sunnah on which the foundation of the education in the *pesantren* was laid. The process of education in *Pesantren Persatuan Islam* was directed to create a *taffaquh* Muslim learning Qur'an and Sunnah comprehensively and transmitting the knowledge to the

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<sup>144</sup> Arthur K. Ellis *et al.*, *Introduction to the Foundations of Education* (New Jersey: Prentice-Hall, 1986), p. 118.

<sup>145</sup> *Ibid.*, p. 117..

<sup>146</sup> George R. Knight, *Issues and Alternatives in Educational Philosophy* (Michigan: Andrews University Press, 1982).

<sup>147</sup> *Ibid.*, p. 101..

<sup>148</sup> Imam Barnadib, *Filsafat Pendidikan: Sistem dan Metode* [Philosophy of Education: System and Method], (Yogyakarta: ANDI, 1997), p. 81.

next generation. In this context, Dadi Darmadi remarked that these objectives of education focus on their ideology, focusing more on the formation of Islamic ideology by combining *da'wa* and education.<sup>149</sup>

The aforementioned objectives of education in *Pesantren Persatuan Islam* are developed from the thought *Persatuan Islam* has upon education. In its founding (1936), as Federspiel said that the purposes of *pesantren* were to create *muballigh* with the skills and the abilities to disseminate, teach, defend, and conserve Islam anywhere they stand.<sup>150</sup> These purposes of *pesantren* were resulted from the colonial condition by the Christian Dutch. In this context, it was natural that education was directed to conserve Islamic teaching in Indonesia or to counter the Christianization by the Dutch. When Indonesia has gained independence, that educational thought experienced a shift and a development. The objectives of education of *Pesantren Persatuan Islam* were no longer directed to defend *da'wa Islamiyah* by creating preachers (*muballigh*) but to create a *tafaqquh fi al-din* Muslim.

#### D. The Curriculum of Pesantren Persatuan Islam

In education, curriculum is a prominent element in any form or model of education. The absence of curriculum entails the absence of objectives of education. The prominence of curriculum requires curriculum to be comprehended and studied. Based on S. Nasution, the term *curriculum* becomes the entry in *Webster Dictionary* in 1856. This term was firstly used in sports referring to a distance a runner should accomplish and referring to a chariot taking the rider from the start to finish. This term is, then, used in education to refer to a group of subjects or courses the students have to take to meet and pass certain level.<sup>151</sup> In Arab, the term 'curriculum' refers to *manhaj* or *minhaj*, plans and strategies set by an educational institution to meet its objectives.<sup>152</sup>

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<sup>149</sup> Dadi Darmadi, "Filsafat Pendidikan Pesantren Persis", p. 59.

<sup>150</sup> Howard M. Federspiel, "Islamic Fundamentalism", p. 53.

<sup>151</sup> S. Nasution, *Asas-Asas Kurikulum [The Foundations of Curriculum]*, (Bandung: Jemmars, 1982), p. 7-8.

<sup>152</sup> See Muhammad Ali al-Khuli, *Dictionary of Education: English-Arabic*



Hilda Taba in *Curriculum Development: Theory and Practice* defines curriculum based on an old paradigm: curriculum as a plan for learning; therefore, what is known about the learning process and the development of individuals has bearing on the shaping of a curriculum.<sup>153</sup> Curriculum in a narrow sense focuses on lesson plans students have to take to bring them to the next level. In this narrow sense of curriculum, the dynamics of teaching and learning and the creativity of the teachers cease to progress. They will stop on the lessons planned on the curriculum. Therefore, a new paradigm to define curriculum on a broader sense emerges. The new paradigm defines curriculum as any activities done or experienced by the teachers and the students, whether they are formal or non-formal, to attain the objectives of education. Curriculum in a new paradigm is not only an education program but also an education product as a result of an expected learning and as an experience of the students.<sup>154</sup>

Meanwhile Muhammad Ali said similar opinion regarding with curriculum. According to him, curriculum is not just a lesson plan but also education activities and processes. Curriculum should be comprehended as a lesson experience plan, as a set plan of education objectives and as a study chance plan. From this broad definition, curriculum is often separated from teaching. Curriculum and teaching are two different object. This difference demands a plan on curriculum and a plan on teaching. Curriculum is intertwined with lesson plan in a broader sense whereas teaching with lesson plan as curriculum implementation.<sup>155</sup>

Curriculum in education always experiences changes and developments in line with changes and developments in the society but the changes and the developments of curriculum are

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(Beirut: Dar Elilm Lilmalayin, 1981), p. 105.

<sup>153</sup> Hilda Taba, *Curriculum Development: Theory and Practice* (New York: Harcourt, Brace and World Inc., 1962), p. 11.

<sup>154</sup> See Suyanto and Djihad Hisyam, *Refleksi dan Reformasi Pendidikan di Indonesia Memasuki Milenium III [Reflection and Reformation of Education in Indonesia into Millennium III]*, (Yogyakarta: Adicita Karya Nusa, 2000), p. 59-60.

<sup>155</sup> Muhammad Ali, *Pengembangan Kurikulum di Sekolah [Developing Curriculum at the School]*, (Bandung: Sinar Baru, 1992), pp. 2-8.

not total in nature but only revision.<sup>156</sup> In performing revision for curriculum, there are four principles required to be concerned of. They are philosophical, psychological, social, and organizational principles. Philosophical principles are related to the philosophies and the objectives of education, psychological principles to the psychology of learning and the psychology of students, social principles to changes in the society, and organizational principles to the format and the organization of curriculum.<sup>157</sup> These four principles are the principles requiring careful attention and concern in the midst of curriculum design.

Three approaches are available for curriculum construction and revision, based on Noeng Muhadjir. The three approaches are academic, technological, and humanistic approaches.<sup>158</sup> Academic approaches are applied when an education program is intended to equip the students with certain skills for certain disciplines to create students with specialization. Curriculum with academic approaches grows creative functions from the students. Technological approaches are implemented when an education program is intended in producing students ready to work on the tasks assigned. Technological approaches are usually applied in the curriculum designed to produce professionals like pilots, teachers, or architects. Humanistic approaches are applied in an education program aimed at developing insights and attitudes of the students based on the set idealistic goals. In a simpler word, academic approaches are applied to construct expertise based education programs based on discipline systematization, technological to construct expertise based education programs hailing from the

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<sup>156</sup> See Abdullah Idi, *Pengembangan Kurikulum: Teori dan Praktik [Curriculum Development: Theory and Practice]*, (Jakarta: Gaya Media Pratama, 1999), p. 218.

<sup>157</sup> S. Nasution, *Asas-Asas Kurikulum*, pp. 21-24.

<sup>158</sup> Noeng Muhadjir, *Ilmu Pendidikan dan Perubahan Sosial: Teori Pendidikan Pelaku Sosial Kreatif [Science of Education and Social Transformation: Theories on the Education of Social Creative Participants]*, (Yogyakarta: Rake Sarasin, 2003), pp. 128-131. Compare to McNeil's opinions, as quoted from Muhammad Ali, describing about four approaches: humanistic, social reconstruction, technology, and academic. Muhammad Ali, *Pengembangan Kurikulum*, pp. 10-14. Social Reconstruction Approach by Muhadjir combined with Humanistic Approach as the two aimed at obtaining ideal objectives.

competence analysis required for certain tasks, humanistic to construct expertise based education programs birthing from the ideas of 'humanizing humans'.<sup>159</sup>

In the Islamic education, the curriculum of Islamic education should be different from that of general education. Islamic education, since its golden time, has viewed curriculum as a crucial equipment to teach the youths, to help them expose and develop their potencies, talents, strengths, and skills they have, to prepare them as the caliphs of the world. Departing from these views, Abd al-Ghani 'Abud asserts that the curriculum of Islamic education is functional (*wazīfi*) curriculum in the sense that the curriculum is designed to produce Muslims that comprehend their God and religion, that possess Qur'anic attitudes and behaviors, that comprehend their lives; Muslims that live a noble life in their society with their expertise.<sup>160</sup> This curriculum is functional in nature since Islam views sciences are means of perfecting one's deeds. Sciences do not lie on a theoretical realm but lie on the real lives and good deeds, beneficial for oneself and the society.<sup>161</sup>

Based on the functions, curriculum in Islamic education possesses five primary characteristics differentiating it from curriculum in general.<sup>162</sup> *First*, curriculum in Islamic education focuses and prioritizes religion and *akhlāq* for any objectives set. Learning materials, methods, tools, and techniques in the curriculum of Islamic education are religion based. *Second*, the range and content of Islamic education curriculum are wide and complete in nature. Curriculum in Islamic education is a universal reflection of Islamic spirit, thought, and teaching reaching any life aspects: intellectual, psychological, social, and spiritual aspects. *Third*, Islamic education curriculum applies balance principles in

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<sup>159</sup> *Ibid.*, p. 78.

<sup>160</sup> 'Abd al-Ghanī 'Abūd, *Fi al-Tarbiyyah al-Islāmiyyah* (Cet. I; t.tp: Dār al-Fikr al-'Arabī, 1977), p. 118.

<sup>161</sup> *Ibid.*, p. 117. .

<sup>162</sup> See Omar Mohammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam* [*Philosophy of Islamic Education*], translated by Hasan Langgulung (Jakarta: Bulan Bintang, 1979), pp. 490-518. The author could not obtain the original version in Arabic.

designing the materials and the functions of science to develop oneself and the society. *Fourth*, curriculum in Islamic education covers all subjects delivered to the students, both religious and non-religious subjects. *Fifth*, Islamic education curriculum was constructed based on the talents and the interests of the students.

Islamic education curriculum emphasized and prioritized religion, *akhlāq*, and spirituality before subjects about cultures and societies. Examining the aforementioned characteristics of the curriculum, Shalih Abdullah categorized curriculum of Islamic education into three provinces of science. They are:

1. *Al-'ulūm al-dīniyyah*, referring to normative Islamic sciences from which other subjects take as a reference.
2. *Al-'ulūm al-insāniyyah*, referring to social and humanity sciences related to humans and their interaction to each other like sociology, anthropology, psychology, education, and other social sciences.
3. *Al-'ulūm al-kauniyyah*, referring to natural sciences containing the principles of certainty like physics, chemistry, biology, math, and other natural sciences.<sup>163</sup>

The aforementioned three provinces of science imply that Islamic education curriculum never recognizes curriculum dualism and curriculum secularism. Curriculum dualism, based on Shalih Abdullah, exposes two dangerous implications. *First*, Islamic sciences are positioned lower than non-Islamic sciences. *Second*, curriculum secularism sacrifices religion domain from which it gives birth to anti-religion concepts.<sup>164</sup> The danger of curriculum dualism and secularism as mentioned implies that Islamic education curriculum is a curriculum holding universal principles (*syāmilah*), integral (*mutakāmilah*), balanced (*mutawāzinah*), on any life aspects be it physical, intellectual, moral, emotional, aesthetic, and social.<sup>165</sup>

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<sup>163</sup> 'Abdul-Rahman Shalih 'Abdullah, *Educational Theory*, p. 138-139.

<sup>164</sup> *Ibid.*, p. 140.

<sup>165</sup> See 'Alī Khafīl Abū al-'Ainain, *Falsafah al-Tarbiyyah al-Islāmiyyah*, p. 158-159.

*Pedoman 1984* and *Pedoman 1996* mention that the curriculum of *Pesantren Persatuan Islam* possesses interconnected, continual, sustainable, and future-oriented subject system aligned with the objectives of education.<sup>166</sup> Building upon this thought, the curriculum system of *Pesantren Persatuan Islam* is considered to apply the concept of correlated curriculum. Based on S. Nasution, this curriculum is a modification of separated subject curriculum. To prevent the students from attaining separated knowledge and skill, two or more subjects should be interconnected and integrated in a group displaying interconnection and integration from several subjects. This joint curriculum was accepted in Indonesia as curriculum organization since the implementation of Curriculum 1975.<sup>167</sup>

Based on the joint curriculum, *Persatuan Islam* divided its educational institutions into four levels based on *Pedoman Sistem Pendidikan Persatuan Islam 1996*. They are pre-schools, primary, secondary, and higher educations. Thus, this research was limited on primary and secondary educations managed and administered under Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit of *Persatuan Islam*). The followings are the program structure of the curriculum in *Persatuan Islam* for primary and secondary educations based on *Pedoman 1996*.

1. Primary education encompassed *Ibtidaiyah*, *Diniyah Ula*, *Tajhiziyah*, *Tsanawiyah*, and *Diniyah Wustha*. *Ibtidaiyah* and *Diniyah Ula* lasted for six years and considered equal to primary school. *Tajhiziyah* lasted for a year to prepare students graduating from

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<sup>166</sup> *Pedoman 1984*, Chapter VIII Article 11; and *Pedoman 1994*, Chapter V Article 14.

<sup>167</sup> S. Nasution, *Pengembangan Kurikulum [Curriculum Development]*, (Bandung: Citra Aditya Bakti, 1993), p. 110-111. There are three patterns of connection between two courses or more. *First*, incidental pattern, a pattern occurring due to incidental relationship like history and geography. *Second*, thematic pattern, a pattern in which a problem is discussed in multiple course, for example, is discussed in geography, natural science, and other related courses. *Third*, incorporation pattern or board field, a pattern in which multiple courses are fused by erasing the borders of each course. See S. Nasution, *Asas-Asas Kurikulum [Foundations of Curriculum]*, (Bandung: Jemmars, 1982), pp. 150-155.

non-ibtidaiyah schools entering *Tsanawiyah*. *Diniyah Wustha* and *Tsanawiyah* lasted for three years and considered equal to junior high schools. The followings are the curriculum structures:

**Curriculum Structure of *Pesantren Persatuan Islam*  
Ibtidaiyah Level**

No	Education Program and Courses	Class						Total	Explanation
		1	2	3	4	5	6		<b>1. Position:</b> Elementary school
	<b>A. Basic Program</b>								
1	<i>Tawheed</i>	2	2	2	2	2	2	12	<b>2. Duration:</b> Six days effective learning
2	<i>Akhlaq</i>	2	2	2	2	2	1	11	
3	<i>Al-Qur'an</i>	4	4	4	4	4	4	24	
4	<i>Sharia</i>	2	2	2	2	2	2	12	
5	Civic Education	2	2	2	2	2	2	12	
6	Bahasa Indonesia	4	4	4	4	4	4	24	
	<b>B. Development Program</b>								<b>3. Tableegh:</b> Attended by all classes 35 minutes before the class starts
7	Arabic:								<b>4. Local Language:</b> Adjusted to the local mother tongue.
	a. <i>Qira'ah/Adabiyah</i>	4	4	2	2	2	2	16	
	b. <i>Kitabah/Imla</i>	4	4	4	2	2	2	18	
	c. <i>Insya/Muhawarah</i>	-	-	2	2	2	2	8	
	d. <i>Sharfu/Nahwu</i>	-	-	2	4	4	4	14	
8	<i>Hadist</i>	-	-	2	2	2	2	8	
9	<i>Tareekh</i>	-	-	2	2	2	2	8	
10	Math	4	4	4	4	4	4	24	
11	Natural Science	1	1	2	2	2	2	10	
12	Social Science	1	1	2	2	2	2	10	
13	Local Language	1	1	1	1	1	1	6	
14	Health Education and Sports	2	2	1	1	1	1	8	
15	Arts and Handicrafts	2	2	1	1	1	1	8	
	<b>Effective Hour per Week</b>	35	35	41	41	41	41	234	

Source : *Pedoman* 1996, p. 49.

### Curriculum Structure of *Pesantren Persatuan Islam* Diniyah Ula Level

No	Education Program and Courses	Class						Total	Explanation
		1	2	3	4	5	6		<b>1. Position:</b> Elementary
	<b>A. Basic Program</b>								School
1	<i>Tawheed</i>	2	2	2	2	2	2	12	<b>2. Courses</b> Courses accepted in elementary schools
2	<i>Akhlaq</i>	2	2	2	1	1	1	9	
3	Al-Qur'an	3	3	4	4	4	4	22	
4	<i>Sharia</i>	2	2	2	2	2	2	12	
	<b>B. Development Program</b>								<b>3. Effective Learning Time:</b>
5	Arabic:								Six days
	a. <i>Qira'ah/Adabiyah</i>	4	4	2	2	2	2	16	effective learning
	b. <i>Kitabah/Imla</i>	5	5	3	2	2	2	19	
	c. <i>Insyah/Muhawarah</i>	-	-	2	2	2	2	8	
	d. <i>Sharfu/Nahwu</i>	-	-	2	4	4	4	14	
6	<i>Hadits</i>	-	-	2	2	2	2	8	
7	<i>Tareekh</i>	-	-	2	2	2	2	8	
	<b>Effective Hour Per Week</b>	18	18	24	24	24	24	122	

#### Notes:

1. Before the class starts, the teachers will check the students' health and hygiene and they have to recite *Ikrar Santri* (Oath of the Students).
2. In a week of effective learning, a day is decided to be the day for Flag Ceremony.

Source: *Pedoman* 1996, p. 48.

### Curriculum Structure of *Pesantren Persatuan Islam* Tajhiziyah and Tsanawiyah Level

No	Education Program and Courses	Class			Total			Explanation
		Program			Class			<b>1. Position:</b> Tajhiziya prepares non-ibtidaiyah students to enter Tsanawiyah
	<b>A. Basic Program</b>	A	B	1	2	3	Tot.	
1	<i>Tawheed</i>	2	2	2	2	2	6	
2	<i>Akhlaq</i>	2	2	2	2	2	6	
3	Al-Qur'an:							

	a. Tilawah/Tajwid	2	2	2	-	-	2	
	b. Hifdzan	2	2	2	2	2	6	
	c. Tafsir	4	3	2	2	2	6	
4	Sharia:							
	a. Fiqh	4	3	3	3	3	9	
	b. Ushul Fiqh	1	1	1	1	1	3	
	c. Faraid	-	-	-	1	1	2	
5	Civic Education	-	2	2	2	2	6	
6	Bahasa Indonesia	-	3	4	4	4	12	
	<b>B. Development Program</b>							
7	Arabic :							
	a. Qira`ah/Adabiyah	3	2	-	-	-	-	
	b. Kitabah/Imla	5	4	-	-	-	-	
	c. Insya/Muhawarah	3	2	2	2	2	6	
	d. I`rab/Muthal'ah	1	1	2	2	2	6	
	e. Sharfu/Nahwu	6	5	4	4	4	12	
	f. Balaghah	-	-	1	2	2	5	
8	Hadist:							
	a. Elective Hadist	3	3	2	2	2	6	
	b. Musthalah Hadits	1	1	1	1	1	3	
9	History of Islamic Civilazation	2	2	2	2	2	6	
10	Math	-	2	4	4	4	12	
11	Natural Science	-	2	2	2	2	6	
12	Social Science	-	2	2	2	2	6	
13	English	-	-	3	3	3	9	
14	Local Language	-	-	1	1	1	3	
15	Health Education and Sports	-	-	(2)	(2)	(2)	(6)	
16	Arts and Handicrafts	-	-	(2)	(2)	(2)	(6)	
	<b>Effective Learning Hour per Week</b>	41	46	46	46	46	138	

**2. Duration:**  
Six days effective learning

**3. Tableegh:**  
Attended by all classes 35 minutes before the class starts

**4. Local Language :**  
Adjusted to the local mother tongue.

**5. Health Education and Sports and Arts and Handicrafts**  
Hosted out of the official schedule (co-curricular)

#### Notes:

1. Natural Science covers Biology dan Physics.
2. Social Science covers History and Geography.
3. Arts covers Fine Arts and Music.
4. Handicrafts covers Households, Services, Administrations dan others considered to be relevant.



5. The remaining 19 hours of co-curricular is used for Arabic (4 hours), Math, Natural Science, Bahasa Indonesia, English, *Hadist*, al-Qur'an (2 hours), and *Sharia* (3 hours).

Source: *Pedoman 1996*, p. 51-52.

### Curriculum Structure of *Pesantren Persatuan Islam* Diniyah Wustha Level

No	Education Program and Courses	Class			Total			Explanation
		1	2	Tot	1	2	3	Tot
	<b>A. Basic Program</b>							
1	<i>Tawheed</i>	2	2	4	2	2	2	6
2	<i>Akhlaq</i>	2	2	4	2	2	2	6
3	Al-Qur'an:							
	a. <i>Tilawah/Tajwid</i>	3	3	6	2	2	2	6
	b. <i>Hifdzan</i>	3	3	6	2	2	2	6
	c. <i>Tafsir</i>	2	1	3	2	1	1	4
4	<i>Sharia</i> :							
	a. <i>Fiqh</i>	4	4	8	2	2	2	6
	b. <i>Ushul Fiqh</i>	2	2	4	1	1	1	4
	c. <i>Faraid</i>	1	1	2	1	1	1	3
	<b>B. Development Program</b>							
5	Arabic :							
	a. <i>Qira'ah/Adabiyah</i>	6	6	12	3	3	3	9
	b. <i>Kitabah/Imla</i>	3	3	6	2	2	2	6
	c. <i>Insya/Muhawarah</i>	2	3	5	1	2	2	5
	d. <i>I'rab/Muthal'ah</i>	3	3	6	2	2	2	6
6	<i>Hadist</i> :							
	a. <i>Elective Hadist</i>	3	3	6	2	2	2	6
	b. <i>Musthalah Hadits</i>	2	2	4	2	2	2	6
7	History of Islamic Civilization	3	3	6	2	2	2	6
	<b>Effective Learning Hour per Week</b>	41	41	82	28	28	28	84

Source: *Pedoman 1996*, p. 50.

2. Secondary Level is called Mu'allimin with four mainstreams : Religion, Language, Natural Science and Social Science. The followings are the curriculum structures:

**Curriculum Structure of Pesantren Persatuan Islam**  
**Mu'allimin Level (Religion Mainstream)**

No	Education Program and Courses	Class				Explanation
		1	2	3	Tot	
	<b>A. Basic Program</b>					<b>1. Position:</b> Mu'allimin is equal to
1	<i>Tawheed</i>	1	1	1	3	Senior High/ <i>Madrasah</i>
2	<i>Akhlaq</i>	1	1	1	3	Aliyah
3	Al-Qur'an:					<b>2. Duration:</b> Six days effective
	a. General Tafseer	2	2	2	6	learning
	b. Law Tafseer	1	1	1	3	
4	Sharia:					<b>3. Tableegh:</b> Attended by all classes 40
	a. <i>Fiqh</i>	2	2	2	6	minutes before the class
	b. <i>Ushul Fiqh</i>	2	1	1	4	starts
	c. <i>Fara'id</i>	-	1	1	2	
5	Civic Education	2	2	2	6	<b>4.Qira'atul Kutub:</b> Taken Bukhari as the
6	Bahasa Indonesia and Indonesian Literature	3	3	3	9	sourceby taking 2
7	Arabic:					hours of Muthala'ah/ Muhawarah.
	a. <i>Muthala'ah/</i> <i>Muhawarah</i>	2	2	2	6	<b>5. Co-Curriculer:</b> 24
	b. <i>Nahwu/Sharfu</i>	2	2	2	6	hours for: Jam'iyah
	c. <i>Balaghah/Mantiq</i>	2	2	2	6	Management, Health
8	Hadist:					Education and Sports
	a. Elective Hadist	2	1	1	4	and Arts and Handicrafts
	b. <i>Musthalah Hadits</i>	1	1	1	3	(2 hours).The remaining
9	<i>Tafseer</i>	1	1	1	3	18 hours are distributed
10	Math	4	2	2	8	to: 2 hours for Sociology-
11	Natural Science	4	2	2	8	Anthropology, 6 hours
12	Social Science	4	2	2	8	for al-Qur'an-Hadis dan
13	History:					Sharia, 4 hours for Arabic
	a. National and General History	2	2	2	6	including Qiraatul Kutub
	b. History of Islamic Civilazation	1	1	1	3	Bukhari. On the last
	c. <i>Tareekh Tasyri'</i>	1	1	1	3	semester, 2 hours from
14	English	3	3	3	9	Arabic is consumed for
15	Psyehology	2	2	2	6	Academic Writing guide.
16	Teaching Skills	2	2	2	6	
17	<i>Jam'iyah</i> Management	(2)	(2)	(2)	(6)	

<b>B. Mainstreaming Program</b>				
18	<i>Qur'an-Hadist</i>	-	2	2 4
19	<i>Sharia</i>	-	2	2 4
20	<i>Arabic</i>	-	3	3 6
<b>Effective Learning Hours per Week</b>				
		47	47	47 141

#### Notes :

1. Natural Science covers Physics, Biology, and Chemistry.
2. Social Science covers Economics, Sociology dan Geography.
3. Arts covers Fine Arts, Vocal and Music, whereas Handicrafts covers Households, Services, Administrations dan others considered to be relevant.

Source: *Pedoman* 1996, p. 53-54.

#### Curriculum Structure of *Pesantren Persatuan Islam* Mu'allimin Level (Natural Science Mainstream)

No	Education Program and Courses	Class			Jml	Explanation
	<b>A. Basic Program</b>	1	2	3		<b>1. Position:</b> Mu'allimin is equal to
1	<i>Tawheed</i>	1	1	1	3	Senior High/ <i>Madrasah</i>
2	<i>Akhlaq</i>	1	1	1	3	<i>Aliyah</i>
3	<i>Al-Qur'an:</i>					<b>2. Duration:</b>
	a. General Tafseer	2	2	2	6	Six days effective
	b. Law Tafseer	1	1	1	3	learning
4	<i>Sharia:</i>					<b>3. Tableegh:</b>
	a. <i>Fiqh</i>	2	2	2	6	Attended by all classes
	b. <i>Ushul Fiqh</i>	2	1	1	4	40 minutes before the
	c. <i>Faraid</i>	-	1	1	2	class starts
5	Civic Education	2	2	2	6	
6	Bahasa Indonesia and Indonesian Literature	3	3	3	9	<b>4. Qira'atul Kutub:</b>
7	Arabic:					Taken Bukhari as the
	a. <i>Muthala'ah/ Muhawarah</i>	2	2	2	6	sourceby taking 2
	b. <i>Nahwu/Sharfu</i>	2	2	2	6	hours of Muthala'ah/
	c. <i>Balaghah/Mantiq</i>	2	2	2	6	Muhawarah
8	<i>Hadist:</i>					<b>5. Co-Curricular: 24</b>
	a. Elective Hadist	2	1	1	4	hours for: Jam'iyah
	b. <i>Musthalah Hadits</i>	1	1	1	3	Management, Health
9	<i>Tafseer</i>	1	1	1	3	Education and
10	Math	4	2	2	8	Sports and Arts and
11	Natural Science	4	2	2	8	Handicrafts
12	Social Science	4	2	2	8	

13	History:					(2 hours).The
	a. National and General History	2	2	2	6	remaining 18 hours are distributed to: 2
	b. History of Islamic Civilization	1	1	1	3	hours for Sociology-Anthropology, 6
	c. <i>Tareekh Tasyri'</i>	1	1	1	3	hours for al-Qur'an-
14	English	3	3	3	9	Hadis dan Sharia,
15	Psychology	2	2	2	6	4 hours for Arabic
16	Teaching Skills	2	2	2	6	including Qiraatul
17	<i>Jam'iyah</i> Management	(2)	(2)	(2)	(6)	Kutub Bukhari. On
	<b>B. Mainstreaming Program</b>					the last semester, 2
18	Math	-	2	2	4	hours from Arabic
19	Natural Science	-	2	2	4	is consumed for
20	Astronomy-Falak-Hisab	-	3	3	6	Academic Writing
	<b>Effective Hours per Week</b>	47	47	47	141	guide.

#### Notes:

1. Natural Science covers Physics, Biology, and Chemistry.
2. Social Science covers Economics, Sociology dan Geography.
3. Arts covers Fine Arts, Vocal and Music, whereas Handicrafts covers Households, Services, Administrations dan others considered to be relevant.

Source: *Pedoman* 1996, p. 55-56.

### Curriculum Structure of Pesantren Persatuan Islam Mu'allimin Level (Social Science Mainstream)

No	Education Program and Courses	Class			Tot	Explanation
	<b>A. Basic Program</b>	1	2	3		<b>1. Position:</b> Mu'allimin is equal to Senior High/ <i>Madrasah</i> Aliyah
1	<i>Tawheed</i>	1	1	1	3	<b>2. Duration:</b> Six days effective learning
2	<i>Akhlaq</i>	1	1	1	3	
3	Al-Qur'an:					<b>3. Tableegh:</b> Attended by all classes 40 minutes before the class starts
	a. General Tafseer	2	2	2	6	
	b. Law Tafseer	1	1	1	3	<b>4. Qira'atul Kutub:</b> Taken Bukhari as the sourceby taking 2 hours of Muthala'ah/ Muhawarah
4	Sharia:					
	a. <i>Fiqh</i>	2	2	2	6	<b>5. Co-Curricular:</b> 24 hours for: <i>Jam'iyah</i> Management, Health Education and Sports and Arts and Handicrafts (2 hours).The remaining 18 hours are distributed to: 2 hours for
	b. <i>Ushul Fiqh</i>	2	1	1	4	
	c. <i>Fara'id</i>	-	1	1	2	
5	Civic Education	2	2	2	6	
6	Bahasa Indonesia and Indonesian Literature	3	3	3	9	
7	Arabic:					
	a. <i>Muthala'ah/ Muhawarah</i>	2	2	2	6	
	b. <i>Nahwu/Sharfu</i>	2	2	2	6	
	c. <i>Balaghah/Mantik</i>	2	2	2	6	

8	Hadist:					Sociology-Anthropology, 6
	a. Elective Hadist	2	1	1	4	hours for al-Qur'an-Hadis
	b. <i>Musthalah Hadits</i>	1	1	1	3	dan Sharia, 4 hours for
9	<i>Tafseer</i>	1	1	1	3	Arabic including Qiraatul
10	Math	4	2	2	8	Kutub Bukhari. On the last
11	Natural Science	4	2	2	8	semester, 2 hours from
12	Social Science	4	2	2	8	Arabic is consumed for
13	History:					Academic Writing guide.
	a. National and General History	2	2	2	6	
	b. History of Islamic Civilization	1	1	1	3	
	c. <i>Tareekh Tasyri'</i>	1	1	1	3	
14	English	3	3	3	9	
15	Psychology	2	2	2	6	
16	Teaching Skills	2	2	2	6	
17	<i>Jam'iyah</i> Management	(2)	(2)	(2)	(6)	
	<b>B. Mainstreaming Program</b>					
18	Economics	-	2	2	4	
19	Sosiology-Antropology	-	2	2	4	
20	Consitution	-	3	3	6	
	<b>Effective Hours per Week</b>	47	47	47	141	

#### Notes:

1. Natural Science covers Physics, Biology, and Chemistry.
2. Social Science covers Economics, Sociology dan Geography.
3. Arts covers Fine Arts, Vocal and Music, whereas Handicrafts covers Households, Services, Administrations dan others considered to be relevant.

Source: *Pedoman* 1996, p. 57-58.

### Curriculum Structure of Pesantren Persatuan Islam Mu'allimin Level (Language Mainstream)

No	Education Program and Courses	Class				Explanation
		1	2	3	Tot	
	<b>A. Basic Program</b>					<b>1. Position:</b> Mu'allimin is equal to Senior High/ <i>Madrasah</i>
1	<i>Tawheed</i>	1	1	1	3	Aliyah
2	<i>Akhlaq</i>	1	1	1	3	<b>2. Duration:</b>
3	Al-Qur'an:					Six days effective learning
	a. General Tafseer	2	2	2	6	<b>3. Tableegh:</b>
	b. Law Tafseer	1	1	1	3	Attended by all classes 40
4	<i>Sharia:</i>					minutes before the class starts
	a. <i>Fiqh</i>	2	2	2	6	

	b. <i>Ushul Fiqh</i>	2	1	1	4	<b>4. Qira'atul Kutub:</b> Taken Bukhari as the source by taking 2 hours of Muthala'ah/ Muhawarah
	c. <i>Faraid</i>	-	1	1	2	
5	Civic Education Bahasa Indonesia	2	2	2	6	
6	and Indonesian Literature	3	3	3	9	
7	Arabic:					<b>5. Co-Curricular:</b> 24 hours for: Jam'iyah Management, Health Education and Sports and Arts and Handicrafts (2 hours).The remaining 18 hours are distributed to: 2 hours for Sociology-Anthropology, 6 hours for al-Qur'an-Hadis dan Sharia, 4 hours for Arabic including Qiraatul Kutub Bukhari. On the last semester, 2 hours from Arabic is consumed for Academic Writing guide.
	a. <i>Muthala'ah/ Muhawarah</i>	2	2	2	6	
	b. <i>Nahwu/Sharfu</i>	2	2	2	6	
	c. <i>Balaghah/Mantik</i>	2	2	2	6	
8	<i>Hadist:</i>					
	a. Elective Hadist	2	1	1	4	
	b. <i>Musthalah Hadits</i>	1	1	1	3	
9	<i>Tafseer</i>	1	1	1	3	
10	Math	4	2	2	8	
11	Natural Science	4	2	2	8	
12	Social Science	4	2	2	8	
13	History:					
	a. National and General History	2	2	2	6	
	b. History of Islamic Civilization	1	1	1	3	
	c. <i>Tareekh Tasyri'</i>	1	1	1	3	
14	English	3	3	3	9	
15	Psychology	2	2	2	6	
16	Teaching Skills	2	2	2	6	
17	<i>Jam'iyah</i> Management	(2)	(2)	(2)	(6)	
<b>B. Mainstreaming Program</b>						
	Bahasa Indonesia					
18	and Indonesia Literature	-	2	2	4	
19	English	-	2	2	4	
20	Arabic	-	3	3	6	
	<b>Effective Hours per Week</b>	47	47	47	141	

#### Notes:

1. Natural Science covers Physics, Biology, and Chemistry.
2. Social Science covers Economics, Sociology dan Geography.

3. Arts covers Fine Arts, Vocal and Music, whereas Handicrafts covers Households, Services, Administrations dan others considered to be relevant.

Source: *Pedoman* 1996, p. 59-60.

The presented curriculum shows that *Pesantren Persatuan Islam*, be it primary education and secondary education, always attempts to integrate or at least balance between religious studies and general studies.<sup>168</sup> Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit of Persatuan Islam 1995-2000 and 2000-2005 said:

The integration of general science and religion implies that every subject in the curriculum of *Pesantren Persatuan Islam* possesses multidisciplinary correlation with other sciences. This correlation does not refer to intradisciplinary or interdisciplinary correlation. When discussing about *sharia*, this discipline becomes a norm for the disciplines below. When discussing politics, for instance, it has to come into a discussion on how the Prophet performed it and the sociological implications for Islamic society.<sup>169</sup>

The aforementioned integration concept, based on Drs. H. Aking Setiawan, M.Pd., signifies that 45% of the total subjects is allotted for religious subjects and the 55% is for general subjects for primary education (*Ibtidaiyah* and *Tajhiziyah*). Secondary education (*Tsanawiyah* and *Mu'allimin*) allots 55% for religious subjects and 45% for general subjects.<sup>170</sup> This ratio exposes a difference from Federspiel's finding that mentioned 75% for religious subjects and 25% for general subjects whereas 50:50 for religious and general subjects.<sup>171</sup> This ration differentiates *Persatuan Islam* for other Islamic

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<sup>168</sup> *Pedoman* 1996, Chapter V Article 13, 14 and 15.

<sup>169</sup> Interview with Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit of Persatuan Islam 1995-2000 and 2000-2005 at the Secretariat PP Persatuan Islam, Jalan Perintis Kemerdekaan Num. 2 Bandung, on Saturday 2 July 2005.

<sup>170</sup> *Ibid.*

<sup>171</sup> Howard M. Federspiel, "Islamic Fundamentalism", p. 54.

organizations like *Muhammadiyah* or *Sarekat Islam* allotting more time for general subjects than the religious ones.<sup>172</sup> Though the ratio between religious and general subjects in *Pesantren Persatuan Islam* is almost similar, *Pesantren Persatuan Islam* prioritizes religious subjects more than the general ones.<sup>173</sup> It implies that *Pesantren Persatuan Islam* exposes linearity between the objectives to create a *tafaqquh fi al-dīn* Muslim and the implementation of its curriculum prioritizing religious subjects.

The knowledge paradigm implemented in Mu'allimin, which possesses mainstreams to which the students can choose based on their talents and interests, is knowledge hierarchy as offered by Abdul-Rahman Shalih dividing Islamic sciences into three hierarchies: *al-'ulūm al-syar'iiyyah* (Islamic normative sciences as the axis for any other sciences), *al-'ulūm al-insāniyyah* (Social and humanity sciences related to humans and their interactions like sociology, anthropology, psychology, education, and any other social sciences), *al-'ulūm al-kauniyyah* (Natural sciences containing the principles of certainty like physics, chemistry, biology, math, and other natural sciences). From these three sciences, "*al-'ulūm al-syar'iiyyah* is the most important science as it becomes the foundation for other sciences", thus said by Drs. H. Aking Setiawan, M.Pd.<sup>174</sup>

*Pesantren Persatuan Islam*, to support the curriculum and the teaching learning process, provides books for its students. Religious books used in the schools were authored by internal religious scholars of *Persatuan Islam*.<sup>175</sup> Thus, if examined from the references used in the teaching and learning process, *Pesantren Persatuan Islam* does not belong to a traditional *pesantren* centering itself on *Kitab Kuning* as its primary subject. *Kitab Kuning* based on

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<sup>172</sup> Howard M. Federspiel, *Persatuan Islam*, p. 130.

<sup>173</sup> Dadi Darmadi, "Filsafat Pendidikan Pesantren Persis", p. 61

<sup>174</sup> Interview with Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit of *Persatuan Islam* 1995-2000 and 2000-2005 at the Secretariat PP *Persatuan Islam*, Jalan Perintis Kemerdekaan Num. 2 Bandung, on Saturday 2 July 2005.

<sup>175</sup> Hamdani Hamid, "Persatuan Islam dan Usaha Berpijak", pp. 92-97. See also Dadi Darmadi, "Filsafat Pendidikan Pesantren Persis", p. 62-63.



Martin Van Bruinessen is a magnum opus in religious teachings in Indonesia especially in *Pesantren* in Java and similar educational institutions outside Java. *Kitab Kuning* is an Arabic classic canon authored centuries ago and transmitted by traditional Islam as *al-kutub al-mu'tabar* employed in *pesantren*.<sup>176</sup> *Pesantren Persatuan Islam*, though called as *pesantren*, does not use *Kitab Kuning* as the reference. *Pesantren Persatuan Islam* views *pesantren* not as a physical entity in which it is obliged to preserve an Arabic classical canon by studying it simulatenously but *Pesantren Persatuan Islam* views *pesantren* as 'soul', the soul to establish education based on *pesantren*. The consequences of being absent from using *Kitab Kuning* is that the Dewan Hisbah does not refer to the canon when legalizing a law.<sup>177</sup>

Dadi Darmadi calls the curriculum *Pesantren Persatuan Islam* has as a self-made curriculum since the *pesantren* does not adopt the curriculum and the educational system proposed by the government. He wrote:

Basically curriculum developed by *Pesantren Persatuan Islam* is a balance for general subjects by prioritizing religious subjects over the general ones. This self-made curriculum roots from the principles *Pesantren Persatuan Islam* has from which it is expected to give birth to graduates with *aqeedah* and *al-akhlaq al-karimah*.<sup>178</sup>

Related to the self-made curriculum *Pesantren Persatuan Islam* has, Drs. H. Aking Setiawan, M.Pd. explained that the reason behind the construction of self-made curriculum was to preserve the identity of *Pesantren Persatuan Islam*. He further said:

Since the office of Ustadz Latief, and even before he took office, *Pesantren Persatuan Islam* had had its own curriculum.

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<sup>176</sup> Martin van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam di Indonesia* [*Kitab Kuning, Pesantren and Tarekat: Islamic Traditions in Indonesia*], (Bandung: Mizan, 1995), p. 17.

<sup>177</sup> See Shofiyullah Mz, "Al-Kutub al-Mu'tabar: Kajian atas Sumber Rujukan dalam Beristinbat menurut NU, Muhammadiyah, dan Persis" [*Al-Kutub al-Mu'tabar: Study on the Sources for Istinbat based on NU, Muhammadiyah, and Persis*], *Jurnal Asy-Syir'ah*, Vol. 41, Num. I, 2008, p. 50-51.

<sup>178</sup> Dadi Darmadi, "Filsafat Pendidikan Pesantren Persis", p. 61.

We did not adopt the government's curriculum and thereby our graduates cannot be accepted in the state universities. We issued a certificate to let our students take a matriculation test so that they could be accepted in the state universities. But, since I was assigned to head the Primary and Secondary Unit, especially since 1997s, *Pesantren Persatuan Islam* has started to incorporate the curriculum from the government. This incorporation was carefully done. We were selective on the subjects taught. We had to ensure that the curriculum was in line with Qur'an and Sunnah.<sup>179</sup>

The aforementioned remarks show that during the office of K.H. A. Latief Muchtar, MA and even before his taking the office, *Pesantren Persatuan Islam* has already been an independent institution that does not incorporate government's policies on education. Even if there is some incorporation of the government's curriculum, the incorporation was carefully executed by leaning on Qur'an and Sunnah and this incorporation was a strategy for *Pesantren Persatuan Islam* to ensure its existence. This condition is aligned to the slogan K.H. A. Latief Muchtar, MA said "An Independent yet Open *Pesantren Persis*". This slogan was proven to be successful in preventing *Persatuan Islam* from being intervened by the government.

## E. Funding in *Pesantren Persatuan Islam*

Funding is a crucial factor in private educational institutions since it determines the longevity of the institution. *Pedoman 1996* Chapter X Article 29 (1) mentions that the unit of education in *Pesantren Persatuan Islam* is funded by the members, the sympathizers, the family of the students, the society, the government, and other funding resources related to the funded units of education.<sup>180</sup> The next subsection mentions that the resources of education are mosques, *pesantrens*, housings for the

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<sup>179</sup> Interview with Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit of *Persatuan Islam* 1995-2000 and 2000-2005 at the Secretariat PP *Persatuan Islam*, Jalan Perintis Kemerdekaan Num. 2 Bandung, on Saturday 2 July 2005.

<sup>180</sup> *Pedoman 1996*, Chapter X Article 29 Subsection 1.

teachers, references, libraries, labs, crafting studios, classrooms, offices, counseling rooms, funds, and educational equipments. The subsection 8 explains that the funding for *Persatuan Islam* is obtained from the registration fee, *waqaf*, *jareeyah*, *infaq*, fares, and other legal and independent funding resources.

The aforementioned funding system implies that *Pesantren Persatuan Islam* attempts to be independent in funding by relying on the people's trust on *Pesantren Persatuan Islam*. If there is funding from the government, *Pesantren Persatuan Islam* ensures that the funding is independent and legal. *Pesantren Persatuan Islam* is one the private Islamic education institutions of which its status for being private is still existent to the present days. *Pesantren Persatuan Islam* could survive without funding from the government.

Holding on the reason of national stability, the New Order regime applied centralistic education system for private schools in Indonesia and thus innovation in education was difficult to realize. Although the Act Num. 2 of 1989 about National Education System mentioned that communities as the partners of the government were given opportunities to contribute in the education enforcement,<sup>181</sup> this line in the Act had not yet taken a function optimally, because national education system at that time still implemented centralistic system managed by the government bureaucracy.

In elaborating the aforementioned Act especially the participation and the contribution of the communities in the national education, the government through Education and Culture Ministry had issued a decree Num. 059/U/1993 dated on 24 February 1993 on Guidelines for Private Schools' Funding.<sup>182</sup> The problem arisen was that the funding from the government was only disseminated to the private school adopting the government's system of education and curriculum. Due to its

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<sup>181</sup> Chapter XIII Article 47 Subsection 1 in *Undang-Undang Sistem Pendidikan Nasional (UU RI No. 2 Th. 1989) dan Peraturan Pelaksanaannya* (Jakarta: Sinar Grafika, 1999), p. 18.

<sup>182</sup> See Hadari Nawawi and Mimi Martini, *Kebijakan Pendidikan di Indonesia: Ditinjau dari Sudut Hukum [Educational Policies in Indonesia: the Law Perspectives]*, (Yogyakarta: Gadjah Mada University Press, 1994), p. 322-323.

refusal to the government's system of education and curriculum, "*Pesantren Persatuan Islam* never accepted the funding", said Dr. H.M. Abdurrahman, MA.<sup>183</sup> This condition reflects that *Pesantren Persatuan Islam* is a private institution that lives independently and autonomously in its fullest extent.

## F. Two Cases from *Pesantren Persatuan Islam*

### 1. *Pesantren Persatuan Islam* 1-2 Pajagalan: *Curriculum Refusal*

*Pesantren Persatuan Islam* 1-2 Pajagalan is also called *Pesantren Persatuan Islam Pajagalan* because the *pesantren* is located on Jalan Pajagalan No. 14-16 Bandung. *Pesantren Persatuan Islam Pajagalan* was the continuance of *Pesantren Kecil* (*Pesantren* for Children) managed and administered by E. Abdurrahman when *Pesantren Besar* (*Pesantren* for the Youths) moved to Bangil. When Japan invaded Indonesia, *Pesantren Persatuan Islam Pajagalan* was closed. By the initiatives of M. Rusyad Nurdin with the help of O. Qomaruddin, *Pesantren Persatuan Islam Ibtidaiyah* was established to ensure the existence of *Persatuan Islam*. During Japanese invasion, *Pesantren Persatuan Islam Ibtidaiyah* could survive only for some years as Indonesians had to struggle hard against the Japanese. In 1945 as War of Independence intensified, *Pesantren Persatuan Islam Ibtidaiyah* was moved to Gunung Cepu, Ciamis, by Ustadz E. Abdurrahman. In 1948, the refugees returned to Bandung. Based on the initiatives by Ustadz MI. Sudibya, the managers of *Pesantren Persatuan Islam* reopened the *pesantren* on Jalan Kalipah Apo. Two years after that they opened *Pesantren Persatuan Islam Tsanawiyah* on Jalan Pajagalan No. 77 in the house of Haji Zamzam, the founder of *Persatuan Islam*.<sup>184</sup>

Due to the increase of student numbers every year, the

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<sup>183</sup> Interview with Dr. H.M. Abdurrahman, M.A., The Head of Bidang Tarbiyah *Persatuan Islam* 2000-2005, former Head of Bidang Garapan Tabligh 1990-1995, and former Head II *Persatuan Islam* 1995-2000, on 28 January 2003, at the Kantor Pimpinan Pusat *Persatuan Islam* Jalan Perintis Kemerdekaan No. 2 Bandung.

<sup>184</sup> See *Nidlam Pesantren Persatuan Islam No. 1 dan 2 Bandung* Year 1995, p. 4.

rooms for the teaching and learning process were not adequate. In 1952 H. Anang Thoyib donated his land on Jalan Pajagalan No.22 and 26, altered into Jalan Pajagalan No. 14-16 Bandung now, for *Persatuan Islam*. On that land, *Persatuan Islam* and its sympathizers established a *pesantren* complex equipped by mosque and other facilities.<sup>185</sup>

*Pesantren Persatuan Islam Pajagalan* in 1954 did not only open Ibtidaiyah and Tsanawiyah, but also Tajhiziyah for graduates of elementary school as a one-year preparation before enrolling to Tsanawiyah. In 1956 Mu'allimin level was open for the continuance of Tsanawiyah. The students in Mu'allimin were prepared to be religious scholars and teachers to meet the demand from other regions for religious teachings. In the present days, the graduates have stayed in all provinces of Indonesia to open a *pesantren* in their homelands or to continue their studies in higher educations. *Pesantren Persatuan Islam Pejagalan* was the first *pesantren* established and thereby it was commonly called *Pesantren Persatuan Islam No. 1 Pejagalan*. This *pesantren* also opened an afternoon class which in its development was named *Pesantren Persatuan Islam No. 2 Pajagalan*.<sup>186</sup> Because the two *pesantren* were located on the same area, they were known as *Pesantren Persatuan Islam No.1-2 Pajagalan*. The tradition in calling *Pesantren Persatuan Islam* was based on the order of the founding and thereby *Pesantren Persatuan Islam No. 1-2* points out that the two *pesantren* are the first and second *pesantren* established from the existing 154 *pesantren* in 1999.

The leadership of the *pesantren* since it was *Pesantren Kecil* was under a *kyai*, K.H. E. Abdurrahman from whom the leadership of *Persatuan Islam* was under management also. After K.H. E. Abdurrahman passed away, the leadership of *Pesantren Persatuan Islam Pajagalan* was continued by his brother, K.H.E. Abdullah. Because of illness, in 1992 a forum took place to discuss the leadership of *Pesantren Persatuan Islam Pajagalan* and the result of the discussion was to appoint Ustadz H.E. Nashrullah as the chairman of the *pesantren*. Two years later, he died. In July 1994

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<sup>185</sup> *Ibid.*, p. 5.

<sup>186</sup> *Ibid.*

Ustadz H.M. Atang As<sup>187</sup> was elected as *al-mudir al-'amm* until the interview was done on Wednesday 6 July 2005.

The point of the interest from the aforementioned leadership discussion is the title used by the teachers of *Pesantren Persatuan Islam*, *kyai* and *ustadz*. Based on Wildan, *kyai* refers to religious leaders. *Muhammadiyah* does not employ *kyai* to refer its religious teachers but using their academic titles they have. On the other hand, NU refers anyone deemed to be knowledgeable in Islamic studies as *kyai*. In the history of the founding fathers of *Persatuan Islam* the title *kyai* was not used. The title *kyai* emerged in 1950s and this could be seen from the title *kyai* on several prominent figures of *Persatuan Islam* such as K.H. Moh. Isa Anshary, K.H.E. Abdurrahman, and K.H.A. Latief Muchtar and some members of the Dewan Hisbah. Wildan said that it was better for *Persatuan Islam* to use the title *ustadz* than *kyai* as it attributed more respects to the religious teachers, scholars, and scientists and dismissed any mystical elements, blasphemies, and other negative attributes that might occur.<sup>188</sup>

This suggestion by Wildan, based on the researcher's observation, cannot be done holistically in *Persatuan Islam*. In daily teaching and learning, the religious teachers are called *ustadz* but in calling those listed as prominent figures in the organization, *kyai* and its abbreviation *K* are used. It is visible from the board of chairmen (*tasykil*), *tasykil* in 2000-2005 for example, before their names, the title *kyai* is written before the religious leaders' names and for the religious scholars, the academic titles apply.<sup>189</sup>

Based on Ustadz Atang, the curriculum *Pesantren Persatuan Islam Pajagalan* implemented was the curriculum constructed by the Board of Chairmen of *Persatuan Islam*. He said:

We shared the same name as any other schools with the label *pesantren* upon them but we did not share similarity on the

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<sup>187</sup> *Ibid.*

<sup>188</sup> Please access Dadan Wildan, "Sang Kiai" [The Kyai], on <http://www.persis.or.id/site/modules.php?name=News&file=article&sid=109> (retrieved at 29 Mei 2005).

<sup>189</sup> See Tasykil PP *Persatuan Islam* (PERSIS) Masa Jihad 2000–2005 M on <http://www.persis.or.id/tasykil.php> (retrieved at 23 June 2004).

curriculum. We designed our own curriculum. We did not take the curriculum the Ministry of Religious Affairs had designed totally because our orientation was to produce *tafaqquh fī al-dīn* graduates. We taught our *Tsanawiyah* students and even *Tajhiziyah* students *nahwu-sharf*. In *Tsanawiyah* we taught the students also about *badi'* and *bayan* from which *balaghah* was constructed. In Mu'allimin level, we taught our students *ma'ani* and *mantiq*. Though we had our own curriculum, we were eligible to take state test. We used the curriculum from the Ministry of Religious Affairs just to make our students eligible for a state test. The subjects from the curriculum were given as an extra outside the official learning hours.<sup>190</sup>

The statement from Ustadz Atang indicates that the curriculum *Pesantren Persatuan Islam* implemented is a self-designed curriculum by the Board of Chairmen of Persatuan Islam. This curriculum has been implemented since the founding of the *pesantren*. Ustadz Atang said that the curriculum since 1994 when he took the office up to the present, the curriculum was the same curriculum that had been implemented since the founding of the *pesantren*.<sup>191</sup>

One of the reasons behind the refusal to apply the curriculum from the Ministry of Religious Affairs was that it was difficult to implement the curriculum on *Pesantren Persatuan Islam*. Ustadz Atang said:

The curriculum from the Ministry of Religious Affairs tends to prioritize general studies. We found it hard to implement it here. It is like this; I have taught in the *pesantren* for thirteen years. I found that the Ministry of Religious Affairs was too general in delivering the knowledge about Arabic language. The ministry proposed a book that taught all of the aspects of Arabic language. That's contradictory to our system of teaching and learning. Here each teacher is teaching a single aspect of Arabic language. There is a book discussing specifically about *ma'ani* with a teacher

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<sup>190</sup> Interview with Ustadz H.M. Atang AS, al-Mudīr al-Āmm *Pesantren Persatuan Islam* No. 1-2 at his office Jalan Pajagalan Num. 14-16 Bandung, on Wednesday 6 July 2005.

<sup>191</sup> *Ibid.*

teaching specifically about *ma'ani*. That goes for *badi'*, *bayan*, and other aspects of Arabic language. Thus, we found it difficult to implement the curriculum from the ministry with only a book for the whole aspects of Arabic language teaching. The question with such a general book is that on what level we have to apply for it knowing that everything is not delivered specifically.<sup>192</sup>

The objective of Pesantren Persatuan Islam is to produce *tafaqquh fi al-dīn* graduates and this objective will be difficult to be realized if the curriculum from the Ministry of Religious Affairs is applied. Ustadz Atang said that the curriculum from the Ministry of Religious Affairs would not bring the students of Pesantren Persatuan Islam to the level of *tafaqquh fi al-dīn*.<sup>193</sup> Thus, it is clear that Pesantren Persatuan Islam and the Ministry of Religious Affairs share different objectives on education. Ustadz Atang added that another reason behind the refusal of the curriculum from the Ministry of Religious Affairs was the precaution Persatuan Islam took from being intervened by the government if the curriculum was applied. Ustadz Atang said:

Once Pesantren Persatuan Islam, for the sake of accreditation, had been analyzed in detail on its curriculum. At that time the *pesantren* was given status *disamakan* (considered on the same level as state schools) but Persatuan Islam could not accept it. If the status given was *disamakan*, it was feared that there would be government's interventions in Persatuan Islam and its *Pesantren*. Moreover, there was an objection to replace if *rais 'amm* (board of chairmen) was replaced by the government. The worst was the objective to produce *tafaqquh fi al-dīn* graduates would fail as the curriculum from the government was intended to produce graduates with the spirit of Pancasila not Islam.<sup>194</sup>

The statement implies that *Pesantren Persatuan Islam* holds firmly the curriculum from any intervention especially from the government. The curriculum the government designed is oriented to produce graduates with the spirit of Pancasila. This has already

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<sup>192</sup> *Ibid.*

<sup>193</sup> *Ibid.*

<sup>194</sup> *Ibid.*



been contradictive against the objective *Pesantren Persatuan Islam* has that is to create *tafaqquh fi al-din* graduates. Sodik A. Kuntoro said that in New Order regime, national education system was designed with Pancasila as the foundation and thereby Indonesia's development plan was directed to produce Indonesians with the spirit of Pancasila. The government held an opinion that to be successful in realizing the development plan, the citizens have to hold on Pancasila as their guides.<sup>195</sup>

*Pesantren Persatuan Islam Pajagalan* refused the objective of education as designated in the government's curriculum since, as aforementioned before, it was contradictory with the objective the curriculum *Pesantren Persatuan Islam* had. As the history recorded, *Pesantren Persatuan Islam Pajagalan* became the mother for all of the *pesantren* in *Persatuan Islam*. Even K.H. E. Abdurrahman has ever said that *Pesantren Persatuan Islam Pajagalan* was established to produce 'Defenders of Qur'an and Sunnah'.<sup>196</sup> To realize this, the alumni of *Pesantren Persatuan Islam Pajagalan* travelled to various provinces in Indonesia from North Sumatra to the Eastern provinces of Indonesia. Some graduates built Branches of *Persatuan Islam*<sup>197</sup> and some established *Pesantren Persatuan Islam*.

## **2. Pesantren Persatuan Islam 110 Manba'ul Huda: Refusing while Following**

The establishment of *Pesantren Persatuan Islam 110 Manba'ul Huda* in the City of Bandung could be retraced when K.H. Itoh Qomaruddin known as Ajengan Itoh established *Madrasah*

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<sup>195</sup> Sodik A. Kuntoro, "Menapak Jejak Pendidikan Nasional Indonesia", [Tracking Indonesian National Education], in M. Rodhi As'ad (ed.), *Kearifan Sang Profesor: Bersuku-Bangsa untuk Kenal-Mengenal I* [The Professor's Wisdom: Diversity for a Family], (Yogyakarta: UNY Press, 2006), pp. 161-163. This excerpt was taken from the Inauguration Speech of Professorship on 7 June 1997 by the title "Menelusuri Perkembangan Pendidikan Nasional di Indonesia: Peran Pendidikan bagi Integritas Bangsa".

<sup>196</sup> See Dadi Darmadi, "Pesantren Persis Pajagalan Bandung: dengan al-Qur'an dan Sunnah Mencetak Kader Ulama Harapan Umat" [Pesantren Persis Pajagalan Bandung: With Qur'an and Sunnah to Create People's Ulama Cadre], *Madrasah: Jurnal Komunikasi Dunia Perguruan*, Vol. 3, No. 1, 1999, p. 57.

<sup>197</sup> In 2000, *Persatuan Islam* had 2 central offices, 7 provincial offices, 4 local offices, dan 230 branches, and 1 abroad office in Singapore.

Manba'ul Huda in 1960s in Cijawuragirang. The reason behind the establishment was the will by K.H. Itoh Qomaruddin to revive *ghīrah al-Islām* by upholding Islamic teachings based on Qur'an and Sunnah in the place where he lived.<sup>198</sup> In the *madrasah* intended for the people around his home at Jalan Cijawura Girang IV No. 10 Soekarno-Hatta Bandung, K.H. Itoh Qomaruddin held religious discussions regularly.

The students of *Madrasah* Manba'ul Huda increase in number every year and thereby it required more attentions, spaces, and equipments. To respond the needs, in 1963 a 10x8 m building was established next to Manba'ul Huda Mosque. The building was functioned as a place to hold educational activities. The establishment invited more people to the *madrasah* to study Islam but on the other hand, K.H. Itoh Qomaruddin was getting old to manage and teach the *madrasah*. His children were still too young to manage an institution. To resolve the problems, some alumni from the Mu'allimin level were asked to help K.H. Itoh Qomaruddin to teach the students of the *madrasah*.

In 1983, K.H. Itoh Qomaruddin died. His first son, H. Amin Al-Husaeni, continued his father's struggle in Islamic education. The number of students enrolling in *Madrasah* Manba'ul Huda was growing each year and thereby H. Amin Al-Husaeni thought that it was deemed necessary to build a more representative *madrasah* with complete facilities. Receiving 489 m<sup>2</sup> *waqaf* from Hj. Anikah, his own mother, H. Amin Al-Husaeni started the establishment of two stories building for the *madrasah* in 1989 and completed the establishment in 1992. After the project was over, H. Amin Al-Husaeni moved the activities of the *madrasah* from the old place to the new two stories building. The old location where the *madrasah* was built was extended for the mosque.

In 1992, besides moving the educational activities to the new building, *Tajhiziyah* level was open and the name of *Madrasah* Manba'ul Huda was altered to *Pesantren Persatuan Islam Manba'ul Huda*. A positive progress took place in 1996 when

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<sup>198</sup> The information was downloaded from <http://www.manbaulhuda.or.id/> (retrieved at 2 March 2007).

Persatuan Islam officially registered *Pesantren Persatuan Islam Manba'ul Huda* with registration number 110. Thus, it signifies the beginning of *Pesantren Persatuan Islam 110 Manba'ul Huda*. That positive progress was followed by other positive progresses. They were the establishment of *Madrasah Tsanawiyah* and in 1999 the establishment of *Mu'allimin*. When interviewed regarding with the curriculum *Pesantren Persatuan Islam 110 Manba'ul Huda* used, Ustadz Amin as the *Mudir 'Amm* of the *pesantren* said:

*Pesantren Persatuan Islam 110 Manba'ul Huda* uses the curriculum *Persatuan Islam* has designed and also curriculum from the Ministry of Religious Affairs and Ministry of National Education as an addition. The curriculums from both ministries have been used since 2003. The curriculums are used to prepare the students for equality test and accreditation. Furthermore, before the curriculum from the Ministry of Religious Affairs was used, the students had problems in performing the equivalency test because some of the materials were different.<sup>199</sup>

The aforementioned statement implies that *Pesantren Persatuan Islam 110 Manba'ul Huda* has to implement the curriculums from Ministry of Religious Affairs and Ministry of National Education, though as an addition, due to the necessity to adjust the materials the students had to learn when they had an equivalency test. Furthermore, the necessity also came from the fact that the *pesantren* needed to be accredited. Ustadz Amin further said that the ratio between curriculum from *Persatuan Islam* and the Ministry of Religious Affairs was 80% to 20%. It denotes that the curriculum from *Persatuan Islam*, though mixed with the curriculum from the Ministry of Religious Affairs<sup>200</sup>, is the primary priority. This ratio signifies that *Pesantren Persatuan Islam 110 Manba'ul Huda* emphasizes the importance and priority of *Persatuan Islam* curriculum. Ustadz Amin, the alumnus of *Pesantren Persatuan Islam Pajagalan 75*, said:

*Pesantren Persatuan Islam 110 Manba'ul Huda* always heeds the curriculum *Persatuan Islam* has designed for its *Pesantren* as the

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<sup>199</sup> Interview with H. Amin al-Husaeni, al-Mudīr al-Āmm *Pesantren Persatuan Islam 110 Manba'ul Huda* at his house Jalan Cijawuragirang IV No. 21 on Monday, 4 July 2005.

<sup>200</sup> *Ibid.*

curriculum is deemed fit to the reach the objective of education that has been set. The curriculum Ministry of Religious Affairs has designed is necessary for accreditation. This was done to lift up the burden the students bear as now there are two faces of curriculum: Ministry of Religious Affairs' curriculum and the curriculum Persatuan Islam has designed. This dualism burdens the students.<sup>201</sup>

The intention to hold and preserve the curriculum *Persatuan Islam* has designed is visible also from the certificate *Pesantren Persatuan Islam 110 Manba'ul Huda* issues. Ustadz Amin said that the certificate used in *Pesantren Persatuan Islam 110 Manba'ul Huda* was issued by Persatuan Islam.<sup>202</sup> He added that as the disciple of K.H.E. Abdurrahman, it was his principle to take his teacher as an example especially in managing and administering *Pesantren Persatuan Islam 110 Manba'ul Huda* as K.H.E. Abdurrahman performed when he managed and administered *Pesantren Islam Pajagalan*. He said:

*Pesantren Persatuan Islam Pajagalan* closed itself from the Ministry of Religious Affairs. Ustadz Abdurrahman had ever said, "I will create you as a man who lives for preaching Islam not a man living for filling his pocket." I made my own assumption from what the ustadz had said to me and that was that the ustadz had forbidden *Pesantren Persatuan Islam* to take the curriculum from the ministry. When Ustadz Abdurrahman became the *Mudir 'Amm* of *Pesantren Persatuan Islam Pajagalan*, the certificate issued was that of the Certificate of Persatuan Islam.<sup>203</sup>

The statement by Ustadz Amin reflects that a fight in the heart occurs, the fight regarding with taking his former teacher as an example in managing and administering a *pesantren* or taking the reality to lessen the burden the students bear. Ustadz Amin attempted to preserve the curriculum *Pesantren Persatuan Islam* has designed but at the same time he wanted the existence of the institution he led was administratively admitted through

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<sup>201</sup> *Ibid.*

<sup>202</sup> *Ibid.*

<sup>203</sup> *Ibid.*

accreditation and equivalency test for his students. Thus, to bridge these two different curriculums, Ustadz Amin, as mentioned before, used the two curriculums with a greater emphasis and priority on the curriculum of *Pesantren Persatuan Islam*.

As discussed above, *Pesantren Persatuan Islam* experienced changes from time to time. Under the leadership of K.H. Latief Muchtar, the institution was an autonomous institution that openly refused any form of intervention from the government and thereby *Pesantren Persatuan Islam* did not receive any subsidy from the government. Thus, it falls to understanding the difficulty *Pesantren Persatuan Islam* has to survive as unlike the other *pesantren* receiving some funding through subsidy, *Pesantren Persatuan Islam* has to fund itself independently. Subsidy did not remain the only problem *Pesantren Persatuan Islam* had to face as the result of refusing the curriculum the government had designed but *Pesantren Persatuan Islam* also encountered the problem of 'exile' by the government. One of the 'exiles', based on Dr. H.M. Abdurrahman, M.A., was the refusal the government did upon the certificate *Pesantren Persatuan Islam* issued. Thus, the students of *Pesantren Persatuan Islam* had to take an equivalency test as the impact.<sup>204</sup>

Different policies *Pesantren Persatuan Islam* has taken in the field of education from those of the government's in the forms of independent institution, independent curriculum, independent funding, and independent objectives of education, from the viewpoint of politics of education and critical education, signify that *Pesantren Persatuan Islam* employs community-based education. Politics of education acknowledges, as discussed on Chapter II, that educational processes of which the educational policies are constructed by the community are called community-based education. *Persatuan Islam* and its *pesantren* in this context is a community of interests bound by Islam. Islam as religion has bound the members of *Persatuan Islam* as an individual and also

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<sup>204</sup> Interview with Dr. H.M. Abdurrahman, M.A., The Head of Bidang Tarbiyah Persatuan Islam 2000-2005, former Head of Bidang Garapan Tabligh 1990-1995, and former Head II Persatuan Islam 1995-2000, on 28 January 2003, at the Kantor Pimpinan Pusat Persatuan Islam Jalan Perintis Kemerdekaan No. 2 Bandung.

as a member. *Persatuan Islam* as community of interest has carried out into practice an educational institute called *Pesantren Persatuan Islam* through which any educational policies, objectives, and activities were independently designed without any intervention from the government. These educational policies, objectives, and activities were designed and implemented by *Persatuan Islam* itself from which the term community-based education was derived.

The basic reason behind the establishment of community-based education in *Persatuan Islam* by elaborating the term into the creation of independent and autonomous educational institutions, objectives, curriculums, and funding is the ideology *Persatuan Islam* has, Islam. As discussed on the first chapter of this book, ideology is a set of ideas and thoughts oriented on organized actions to produce a well-organized system. One of the most prominent elements in ideology is belief system containing values or a prescription of morality refusing other systems by which the ideology functions as an in-group unifier and an out-group differentiator. *Persatuan Islam* holds Islam as an ideology and thus in any policies and activities of education, such as objectives and curriculums, *Persatuan Islam* executes, the organization employs Islam as the foundation to take any decisions. *Persatuan Islam* sees Islam as a system of belief, value, and vision or thought originating from the Qur'an and Sunnah. This Islamic ideology originating from the Qur'an and Sunnah, as discussed on the two cases of *Pesantren Persatuan Islam* above, is the ideology *Pesantren Islam* holds.

*Persatuan Islam* with its community-based education is what Gramsci called as a counter-hegemony against centralistic education the government implemented. For Gramsci, to realize civil society and political society different from that of the government's, the society needs to perform counter-hegemony. Counter-hegemony for Gramsci is only performable by the civil society, a world where the society makes changes and creates its own history. Gramsci emphasizes that to weir the emergence of hegemony, counter-hegemonies are channelled through the formation of social education and culture. *Persatuan Islam* has accomplished this with its *Pesantren Persatuan Islam* exemplarily from the office of K.H.A. Latief Muchtar, MA.

In Gramscian conception, civil society encompasses the whole transmission apparatuses called ‘privates’ such as universities, schools, mass media, churches, and etc. Since these apparatuses play a significant part in shaping the mass awareness, the abilities of the ruling groups in preserving social and politic controls upon other groups depend on the abilities in controlling these private apparatuses.<sup>205</sup> *Persatuan Islam* and its *pesantren* as its private apparatuses are not automatically controllable by the ruling group. Instead of being controlled, they create a counter-hegemony to the ruling class. Through the slogan ‘Independent Yet Open Pesantren Persis’, *Persatuan Islam* attempted to survive and defend itself socially and politically (cultural struggle). *Persatuan Islam* did not attempt to survive politically as the organization was not a political organization. Though exiles and discriminations from the New Order regime befell to *Persatuan Islam*, it survived along with its ideology.

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<sup>205</sup> See Muhadi Sugiono, *Kritik Antonio Gramsci Terhadap Pembangunan Dunia Ketiga [the Criticisms of Antonio Gramsci to the Development of the Third World]*, (Yogyakarta: Pustaka Pelajar, 1999), p. 34-35.

# CHAPTER V

## THE RESPONSES OF PESANTREN PERSATUAN ISLAM TOWARD THE GOVERNMENT'S POLICIES ON EDUCATION<sup>1</sup>

This chapter describes the responses of *Persatuan Islam* as Islamic mass organization concerned on social transformations for its people toward the policies of education by the New Order regime. The strategies *Persatuan Islam* undertook to face the educational policies by the New Order regime, viewed from Gramscian framework, were embodied into two types of struggles. They were a long termed cultural and ideological struggle and a short termed practical struggle. These two types of responses in the form of struggle have positioned *Persatuan Islam* with its *Pesantren* in an organic intellectual domain different from the traditional intellectual one. As an organic intellectual, *Persatuan Islam* to some extent has represented Islam attempting to uphold Islamic

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<sup>1</sup> The main idea of the discussion is published by Toto Suharto by the title “Kesadaran yang Bertentangan sebagai Bentuk Resolusi Konflik dalam Pendidikan: Pengalaman Pesantren Persatuan Islam di Masa Orde Baru” [Contradictory Consciousness as a Form of Conflict Resolution in Education: the Experience of Persatuan Islam in New Order Era], *Analisis: Jurnal Studi Keislaman* (IAIN Raden Intan Lampung), Vol. XII, No. 2, Desember 2012, pp. 447-476.



ideology and teaching and to return to Qur'an and Sunnah and this path *Persatuan Islam* has taken marks a difference from other Islamic organizations.

### A. Ideological and Cultural Responses

Mansour Fakih said that a social organization had to conduct what Gramsci called as 'war of position', a long termed struggle to strengthen the ideological and cultural struggles as a social organization.<sup>2</sup> The question is what ideological and cultural struggles *Persatuan Islam* has done to strengthen itself as a social organization. Ideological and cultural struggles essentially are responses given when facing state society, in this context it refers to New Order regime. Long termed struggles have been holistically and completely stated on a plan called 'Jihad Plan'. In the *Tafsir Qanun Asasi dan Dakhili Persatuan Islam* constructed in 1984 in the start of the leadership of K.H.A. Latief Muchtar, MA, it is mentioned that the objectives of *Persatuan Islam* are (1) to implement Islamic teachings in every life aspect of its members (2) to place Muslims on *aqeedah* and *sharia* based on Qur'an and Sunnah.<sup>3</sup>

To realize the two objectives, *Persatuan Islam* has decided two forms of its Jihad Plan. They are general Jihad and specific Jihad Plans. General Jihad Plans encompass: (1) Organizing *da'wa* activities through written media, oral media, and actions in the society; (2) Performing *amar ma'rūf nahi munkar* in anytime and anywhere, defending and saving the Muslims from any threats and disturbances by the enemies of Islam through the ways of *amar ma'rūf nahi munkar* based on Qur'an and Sunnah; (3) Reviving and preserving *ruh al-jihād wa al-ijtihād* among the members and the Muslim society in general; (4) Eradicating *munkarat*, *bid'ah*, *khurafat*, superstitions, *taqleed*, and *shirk* from the environment of the members and Muslim society in general; (5) Providing answers

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<sup>2</sup> Mansour Fakih, *Masyarakat Sipil untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia* [Civil Society for Social Transformation: Ideology Upheaval of Non-Governmental Organization in Indonesia], translated by Muhammad Miftahudin (Yogyakarta: Pustaka Pelajar, 1996), p. 65-66.

<sup>3</sup> Pusat Pimpinan Persatuan Islam, *Tafsir Qanun Asasi dan Dakhili Persatuan Islam* (Bandung: Pusat Pimpinan Persatuan Islam, 1984), pp. 10-14.

and resistances to sects deemed to threaten the life of Islam for the glory of Islam; and (6) Maintaining good relationships with other Islamic organizations in Indonesia and in the world for the sake of *bunyān al-Islām*.<sup>4</sup>

Meanwhile Specific Jihad Plans cover: (a) Educating and cultivating the members to be the servants of Allah that implement Islamic laws holistically, responsibly, and to be an example for their families and the societies they live in *aqeedah*, prayers and *mu'amalah*; (b) Shaping the members into *aṣḥāb wa hawāriyy al-Islām* that could act as a preacher by deepening and enriching themselves with Islamic teachings especially concerned on Islamic laws; (c) Educating and cultivating the members to organize, preserve, and prosper mosques and *mushallas*, conserving *waqaf* and *zakah* by leading the prayers of *badaniyah* and *maliyyah* of the Muslims based on Qur'an and Sunnah with their best efforts; (d) Educating and cultivating the members to establish educational institutions to plant and strengthen the meaning of *aqeedah*, prayers, and Islamic *akhlaq*; (e) Cultivating the members to organize and enrich Islamic references by establishing religious publishings to widen the dissemination of the necessity to return to Qur'an and Sunnah; and (f) Educating and cultivating the members to organize social events aligned with the objectives of *jam'iyyah* and not deviant from Qur'an and Sunnah.<sup>5</sup>

From the aforementioned Jihad Plan, two different Jihad Plans are visible. General Jihad Plan is an external strategy of the organization directed to Muslims in general whereas Specific Jihad Plan is internal in nature and directed to the members of *Persatuan Islam*. General Jihad Plan is an elaboration of the second objective of *Persatuan Islam*, placing Muslims on *aqeedah* and *sharia* based on Qur'an and Sunnah whereas Specific Jihad Plan is viewed as an elaboration of the first objective, implementing Islamic teachings in every life aspect of its members in their societies. Therefore, *Qanun Asasi* and *Qanun Dakhili* of *Persatuan Islam* in the following periods, 1990 and 1995 for examples, did not categorize any longer

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<sup>4</sup> *Ibid.*, pp. 36-42

<sup>5</sup> *Ibid.*, pp. 26-35.

the Jihad Plan into general and specific but Jihad Plans for the members of *Persatuan Islam* (internal) and Jihad Plan for Muslims (external).<sup>6</sup>

The most prominent aspect related to the aforementioned forms of Jihad is that *Persatuan Islam* has executed and implemented the plans as a long termed strategy which might be considered as ideological and cultural struggles. From the aspect of cultural struggle, the internal jihad of *Persatuan Islam*, educating and cultivating the *jama'ah*, is considered as a cultural struggle. This consideration hails from the fact that the efforts to educate and cultivate the *jama'ah* are inseparable from the structures of culture where education takes place. Educational processes are not only the transmission of knowledge but also the processes of cultural constructions and deconstructions.<sup>7</sup> Tilaar adds that education, theoretically or practically, is indivisible from culture. Education occurs in the interactions between men in a cultured society as culture and society are intertwined each other. In this relationship, education, as a transformation process, is an effort to transform values from a generation to the next.<sup>8</sup> Therefore, it is acceptable if Paulo Freire says that education as a cultural action, an action to direct the society to the freedom that could produce critical thoughts or to the domination that could express a domestication.<sup>9</sup>

Viewed from the actions of internal jihad by *Persatuan Islam*, the organization expects its members to possess six cultural values oriented in their daily lives. The six values are: to become the servant of Allah to whom *uswah hasanah* is adhered, to become the defenders and saviors of Islam, to become *badaniyyah* and *māliyyah* leaders in prayers, to establish educational institutions, to establish Islamic

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<sup>6</sup> See *Qanun Asasi dan Qanun Dakhili Persatuan Islam*, Year 1990 and 1995.

<sup>7</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural* [Power and Education: A View from Cultural Studies Perspectives], (Magelang: Indonesia Tera, 2003), p. 43.

<sup>8</sup> H.A.R. Tilaar, *Paradigma Baru Pendidikan Nasional* [A New Paradigm of National Education], (Jakarta: Rineka Cipta, 2000), p. 49-50

<sup>9</sup> Paulo Freire, *Cultural Action for Freedom* (New York: Penguin Books, 1977), pp. 76-79.

references and publishing, and to undergo any social activities. These six values are exercised through a principium, Qur'an and Sunnah, and from these six values *Persatuan Islam* implements, its cultural struggles are defined.

From the ideological aspects, external Jihad Plans of *Persatuan Islam* are its ideological struggle. In this context, ideological values *Persatuan Islam* is struggling for are visible from six points. They are organizing *da'wa* in any formats, saving the Muslims with *amar ma'rūf nahi munkar*, reviving *ruh al-jihād wa al-ijtihād*, eradicating *munkarat*, *bid'ah*, *khurafat*, superstitions, *taqleed*, and *shirk* from the environment of the members and Muslim society in general, providing answers and resistances to sects deemed to threaten the life of Islam for the glory of Islam, and maintaining good relationships with other Islamic organizations in Indonesia and in the world for the sake of *bunyān al-Islām*. These six values disembody on one principium, placing Muslims on *aqeedah* and *sharia* based on Qur'an and Sunnah.

The aforementioned description evokes an understanding that to execute a long termed strategy, *Persatuan Islam* has undergone cultural and ideological struggles embodied on its Jihad Plans. To struggle and defend the cultural and ideological struggle strategies, *Persatuan Islam* often had to confront the New Order regime with its different cultural and ideological values. K.H.A Latief Muchtar, MA admitted this condition. He said:

In the era of New Order regime, the political party system experienced a shift: there were only three parties with the same principium, Pancasila. The same principium employment, as the government propagandized, was for the development of Indonesia. For 25-30 the enforcement to embrace Pancasila as the only principium for any mass organizations repressed Islamic mass organizations. The government often put their prejudices and suspicions over the activities Islamic organizations did. Thus, the leaders of Islamic mass organizations were seemingly to agree on one matter: *back to campus*, a movement emphasizing on spreading Islam through educational activities, through *da'wa*, through low-profile, non-oratory, and persuasive-educative methods. The methods were considered to work well so they

became a capital for the newly born mass organizations to build the nation.<sup>10</sup>

The statement by K.H.A Latief Muchtar, MA is the reality *Persatuan Islam* and other Islamic mass organizations had to face during the New Order regime that always suppressed Islamic mass organizations including *Persatuan Islam*. To face the suppressions, *Persatuan Islam* had to alter its methods without altering the objectives. The methods selected by *Persatuan Islam* to encounter the suppressions were employing low-profile and persuasive-educative methods to preserve the cultural and ideological values of *Persatuan Islam*. The methods, based on Drs. K.H. Shiddiq Amien, MBA, were distinctively successful in making *Persatuan Islam* possess a distinguished format. The successes were proven by: (1) emphasizing the importance of quantity besides taking quality into account as what has been in the mindset of the members of *Persatuan Islam*; (2) reformulating the approaches of *da'wa Persatuan Islam* applies from 'hard' approach to 'soft' approach; (3) Expanding the fields *Persatuan Islam* does from education and *da'wa* only to education, *da'wa*, social-economics by establishing BPRS, BMT, cooperations, clinics, Darut Tarbiyah for Aitam and other social-economics based organizations and activities. Furthermore, Ustadz Latief has ever applied as the candidate of the members of House of Representatives from PPP (United Development Party) in 1997 general election; (4) Reviving clerical spirit of *Persatuan Islam* by activating Dewan Hisbah; (5) Tightening the spirit of Islamic brotherhood by visiting and organizing *da'wa* throughout the nation touching the outmost corner of the archipelago to which Ustadz Latief often did this in the past. By trust given by M. Natsir, Ustadz Latief was often asked to represent him in the visits to international Islamic organizations from which the contributions he made to *Persatuan Islam* were even greater than before especially when partnership was made with the international Islamic

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<sup>10</sup> A. Latief Muchtar, "Persis dan Cuaca Baru", as published on A. Latief Muchtar's *Gerakan Kembali ke Islam: Warisan Terakhir A. Latief Muchtar* [Return Movement to Islam: The Last Legacy of A. Latief Muchtar], (Bandung: Remaja Rosdakarya, 1998), p. 210-211.

organizations. Student exchanges and organization funding were the examples of the partnership.<sup>11</sup>

As discussed above, K.H.A. Latief Muchtar, MA has succeeded in displaying the progresses of *Persatuan Islam* under his leadership though the organization was under the suppression of the New Order regime. The endurance K.H.A Latief Muchtar, MA showed to the suppressions signifies that *Persatuan Islam* is able to preserve the ideological and cultural values as its struggles. According to Drs. K.H. Shiddiq Amien, MBA, the concept of *al-rujū' ilā al-Qur'ān wa al-Sunnah* Persatuan Islam holds denotes that the ideology the organization has is Islam with Qur'an and Sunnah as the primary basis and reference.<sup>12</sup> In this conception lies the importance of long termed plan *Persatuan Islam* has. Even though in 1987 *Persatuan Islam* had to replace its ideology with Pancasila as the sole principium, but the replacement was not done without any resistances.<sup>13</sup> Drs. K.H. Shiddiq Amien, MBA added that at that time *Persatuan Islam* was unable to resist the government frontally and thereby Persatuan Islam decided to replace its ideology. He said:

In the Old Order regime, Persatuan Islam was a part of Anti-Communist Front. Then, in the New Order regime, Persatuan Islam, especially the youths, joined forces with other Islamic mass organizations to fight diplomatically against the implementation of Marriage Bill and Sole Principium Bill by sending a note of protest, delegations, youths of Persatuan Islam to join (in the fight). But, at that time, the power of New Order regime was so powerful. What needs to be highlighted is that Persatuan Islam always fought against any discriminative rules directed to Islam though the fights were not as freely as today.<sup>14</sup>

*Persatuan Islam*, as the history recorded, always fought against the government and rejected any policies considered to

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<sup>11</sup> Shiddiq Amien, "Ustadz Latief yang Saya Kenal dan Saya Hormati", Foreword for A. Latief Muchtar, *Gerakan Kembali ke Islam*, (Bandung: Remaja Rosdakarya, 1998), p. xvii-xviii.

<sup>12</sup> Interview with Drs. K.H. Shiddiq Amien, MBA at his house, Perumahan Cibiru Indah VII No. 40, on Monday 4 July 2005.

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*

discriminative for Muslims. One of the successful fights *Persatuan Islam* did along with other Islamic mass organizations like *NU* and *Muhammadiyah* was the revision of the Act Draft of National Education System. On the first draft, it did not include religious studies as the core curriculum for national education but after some constitutional fights, it was revised and it was mentioned that religious studies alongside Pancasila and civic education were the curriculum core of national education.<sup>15</sup>

In achieving the aforementioned goal, *Persatuan Islam* sent a letter telling about the responses of *Persatuan Islam* toward the Act Draft of National Education System. The letter was signed by Ustadz Latief Muchtar as the Chairman of *Persatuan Islam* and sent to the president, minister of education and culture, minister of religious affairs, coordinating minister of politics and national security, the commander of national army, coordinating minister of people's welfare, the chairman of central and local councils of Islamic scholars, the chairman of Islamic mass organizations in Jakarta, the chairman of the organizations of university students in Indonesia, the chairman of BKSSP in Bogor, the chairman of DDII in the central office, newspaper editors in Indonesia, the chairman of Autonomous Persis in Bandung, and the chairmen of Persis' branches in Indonesia. According to Sirozi, the response letter about the Act Draft of National Education System is the letter of organization disseminated in a massive scale.<sup>16</sup>

The reason behind the protest to letter dissemination was the fact that the House of Representatives at that time was less powerful than the executive. In the New Order regime, it was a difficult task to invite the members of the House of Representatives to discuss about constitutions. The extensive power executive had at that time was feared by the members of the House of Representatives; they were afraid that if they had come to the invitation, they would have lost their positions. Thus, the acts of

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<sup>15</sup> See *Undang-Undang Sistem Pendidikan Nasional (UU RI No. 2 Th. 1989) dan Peraturan Pelaksananya* (Jakarta: Sinar Grafika, 1999), Article 39.

<sup>16</sup> M. Sirozi, *Politik Kebijakan Pendidikan Nasional: Peran Tokoh-Tokoh Islam dalam Penyusunan UU No. 2/1989* [The Politics of National Education Policies: the Roles of Islamic Figures in the Birth of Act No. 2/1989], (Jakarta: INIS, 2004), p. 243-244.



letter dissemination and attending a hearing with the House of Representatives were selected by *Persatuan Islam* to fight against the Draft Act.<sup>17</sup> The fights and struggles *Persatuan Islam* during New Order regime, though sometimes met failures due to the powerful grip the executive had, have shown that the organization had done to realize its ideological and cultural struggles.

## B. Institutional Practical Responses

*Persatuan Islam*, in addition to long termed struggles, has exercised also short termed struggles which Gramsci called as “war of maneuver”. This type of war is a short termed strategy *Persatuan Islam* applies to fulfill its practical needs. Due to its practical nature, Peter Mayo defines short termed strategies Gramsci proposes to describe the tactics of engaging in frontal attacks.<sup>18</sup> As the frontal attack, *Persatuan Islam* realizes its short termed strategies through its educational institutions called *Pesantren Persatuan Islam*. As discussed before, *Persatuan Islam* with *Pesantren Persatuan Islam* are ‘identical’ due its life and death depend on its *pesantren*.

The cases of *Pesantren Persatuan Islam 1-2 Pajagalan* and *Pesantren Persatuan Islam 110 Manba’ul Huda* signify the war of maneuver *Persatuan Islam* did. Different educational system *Pesantren Persatuan Islam* has from the educational system the government has indicates that *Pesantren Persatuan Islam* loyally follows its struggle method *Persatuan Islam* has arranged since its early days. The objective of *Pesantren Persatuan Islam* to create *tafaqquh fi al-din* Muslims is a challenge to the educational objective the government has that is to create Indonesians with the spirit of Pancasila. Seen from the curriculum aspects, *Pesantren Persatuan Islam* does not recognize curriculum distribution with 70:30 ratio (for *Madrasah Curriculum* 1984) or 82-86:14-18 ratio (for *Madrasah Curriculum* 1994). 45% of the total subjects is allotted for religious subjects and the 55% is for general subjects for primary education (*Ibtidaiyah*

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<sup>17</sup> *Ibid.*, p. 248.

<sup>18</sup> Peter Mayo, “In and Against the State: Gramsci, War of Position, and Adult Education”, on <http://www.jceps.com/index.php?pageID=article&articleID=49> (retrieved at 26 October 2005). This article was published on *Journal for Critical Education Policy Studies*, Volume 3, Number 2 (October 2005).



and *Tajhiziyah*). Secondary education (*Tsanawiyah* and *Mu'allimin*) allots 55% for religious subjects and 45% for general subjects. Another difference that reflects the battle *Pesantren Persatuan Islam* engages in is the fact that *Pesantren Persatuan Islam* does not follow the administration system the government through the Ministry of Religious Affairs applies and thereby *Pesantren Persatuan Islam* is not accredited nor subsidized by the government. During the office of K.H.A Latief Mochtar, MA, *Pesantren Persatuan Islam* was independently managed and administered.

The impacts of the battle *Pesantren Persatuan Islam* engages in are that the refusal of the government to acknowledge the legality of the certificates *Pesantren Persatuan Islam* issues. Therefore, when the graduates of *Pesantren Persatuan Islam* decided to continue their studies to the schools managed and administered by the government, they needed to apply for an equivalency test. It has been the objective of *Persatuan Islam* not to take the educational system from the government. K.H.A Latief Mochtar, MA said that *Persatuan Islam* was unlike *Muhammadiyah* that built SD (elementary schools), SLTP (junior high schools), and SMU (senior high schools) or other school models managed and administered by the Ministry of Religious Affairs.<sup>19</sup> Though *Persatuan Islam* did not take the system of education from the government, it was recorded that *Pesantren Persatuan Islam* 1-2 *Pajagalan* in 1999 had 1280 students (*Tajhiziyah*, Morning and Afternoon *Tsanawiyah*, *Diniyah Wustho*, *Aliyah*, and *Mu'allimin*) whereas *Pesantren Persatuan Islam* 110 had 246 students (*Tajhiziyah*, *Tsanawiyah*, and *Mu'allimin*).<sup>20</sup> These numbers indicate that *Pesantren Persatuan Islam* has been doing well in its educational system as for private *madrrasah* as *Pesantren Persatuan Islam*, the numbers denote that the responses toward the *pesantren* from the society were positive. Even in Bandung experiencing *Persis Phobia* gradually showed positive responses toward *Persatuan Islam*

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<sup>19</sup> A. Latief Muchtar, "A. Hassan, *Persis* dan Pemikiran Fikihnya", as published on A. Latief Muchtar's *Gerakan Kembali ke Islam*, p. 224.

<sup>20</sup> Tasykil Khusus Pimpinan Pusat *Persatuan Islam*, *Wajah Pesantren Persatuan Islam: Berdasarkan Pengolahan Data Pemetaan* [The Face of *Pesantren Persatuan Islam*: Based on the Mapping Data], (Bandung: PP *Persatuan Islam*, 1999), pp. 44-66.

and its *pesantren* seen from the number of the citizens sending their children to study in *Pesantren Persatuan Islam*.<sup>21</sup> This condition implies that the exile the government through the Ministry of Religious Affairs did to *Persatuan Islam* did not give any significant negative impacts toward the organization.

The aforementioned policies by *Pesantren Persatuan Islam* are short termed struggles exercised due to the necessity for *Pesantren Persatuan Islam* to survive independently as inferred by the slogan K.H.A Latief Muchtar, MA promoted 'Independent yet Open *Pesantren Persis*'. Holding on the slogan, *Pesantren Persatuan Islam* attempted to be independent from any government's intervention though it had to live a simple organizational life.

The New Order regime regarding with national education, to answer the demand of modernity, had issued some policies on education. In the case of *pesantren* managed and administered by the Minsitry of Religious Affairs, the policies triggered some impacts for the *pesantren* as they had to take the mapping proposed by Masykuri Abdullah.<sup>22</sup> There are four types of responses *pesantren* gave regarding with the policies on education the government proposed. *First*, there were some *pesantren* that accepted national curriculum for their formal education and for both religious and general schools. *Second*, some *pesantren* included general sciences in the curriculum of their *madrasah* but refusing to implement national curriculum. *Third*, some *pesantren* only delivered religious knowledge in *Madrasah Diniyah* format. *Fourth*, some *pesantren* functioned themselves as a place for regular religious meetings and discussions. From these four responses by *pesantren*, *Pesantren Persatuan Islam* belonged to the second response along with

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<sup>21</sup> See Dadi Darmadi, "Pesantren Persis Pajagalan Bandung: dengan al-Qur'an dan Sunnah Mencetak Kader Ulama Harapan Umat" [Pesantren Persis Pajagalan Bandung: With Qur'an and Sunnah to Create People's Ulama Cadre], *Madrasah: Jurnal Komunikasi Dunia Perguruan*, Vol. 3, No. 1, 1999, p. 55.

<sup>22</sup> Masykuri Abdillah, "Status Pendidikan Pesantren dalam Sistem Pendidikan Nasional" [Status of Pesantren Education in National Education System], on <http://www.kompas.com/kompas%2Dcetak/0106/08/opini/stat27.htm> (retrieved at 25 Mei 2003). This article was published on *Kompas* on Friday, 8 June 2001.

*Pesantren Gontor*, Ponorogo. A question emerged regarding with the decision *Pesantren Persatuan Islam* took not to take national curriculum knowing that the *pesantren* employed general sciences also in its curriculum. According to Drs. H. Aking Setiawan, M.Pd., the decision was inseparable from the objectives *Pesantren Persatuan Islam* had set. He said:

At first the objectives of *Pesantren Persatuan Islam* are to produce professional ulema and muballigh in their fields. These objectives are realizable through Mu'allimin level with Religion Mainstream. But, as delivered by the head of *Persatuan Islam* on Monday 27 June 2005, *Pesantren Persatuan Islam* needed to produce *zu'ama* (leader) that held firmly on Qur'an and Sunnah. This objective was to meet the demand of leaders with religious quality and this objective was a necessity for *Persatuan Islam* to fill every lines and aspects in the societies be it political, social, cultural, or economic.<sup>23</sup>

The intention to create ulama, muballigh, and *zu'ama* with professionalism, Qur'an, and Sunnah as its basis is the element differentiating *Pesantren Persatuan Islam* and separating the institution from the government. This goal is present in the *Pedoman Sistem Pendidikan Persatuan Islam 1996* headed by Drs. H. Aking Setiawan, M.Pd. himself. In the opening of *Pedoman 1996* says:

In the attempt to realize the objectives and *Jam'iyah Jihad* Plans as mandated on *Qanun Asasi Persatuan Islam...* thereby *Persatuan Islam* managed and administered education from pre-school to higher education level. These educational activities are expected to shape ulama, *zu'ama*, *ashab* and *hawariyy al-Islam* and to shape the graduates that act as mubaligh, *asatidzah*, and good examples for the people by assisting them in enlightening the national life and development.<sup>24</sup>

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<sup>23</sup> Interview with Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Pendidikan Dasar dan Menengah/Bidgar Dikdasmen (Primary and Secondary Education Unit of *Persatuan Islam* 1995-2000 and 2000-2005 at the Secretariat PP *Persatuan Islam*, Jalan Perintis Kemerdekaan No. 2 Bandung, on Saturday 2 July 2005.

<sup>24</sup> Tim Perumus *Pedoman Sistem Pendidikan Persatuan Islam*, *Pedoman*

As discussed on the previous chapter, according to Ustadz Atang, the *Mudir 'Amm* of *Pesantren Persatuan Islam 1-2 Pejagalan*, the aforementioned objectives and goals were unrealizable if *Pesantren Persatuan Islam* implemented the curriculum the Ministry of Religious Affairs had designed as the goals and objectives of this national curriculum was to create Pancasilaist men. Therefore, *Pesantren Persatuan Islam* has to walk on its independent path to realize the goals and objectives. This was the organizational response *Pesantren Persatuan Islam* gives toward the educational policies the New Order regime issued.

The analysis regarding with cultural and ideological responses of *Persatuan Islam* manifested institutionally in *Pesantren Persatuan Islam* brought to an understanding that the responses were cultural struggle executed to realize counter-hegemony against the hegemonic nature the government had towards its people. Muhammad AS Hikam said that the thesis about hegemony by Gramsci considering that the elites were power abusing on the controlled class did not touch only on production-related activities but also ideology-related ones. It is through production-related activities from the class of which the ideology, morality, intellectuality, and political leadership are controlled that the elites are able to preserve their power in the already existing social relationships. Gramscian hegemony considers that the ruling class is influential only if the ideology of the class accommodates and provides spaces to cultures and values of the counter-class. Following this concept, hegemonic processes are never perfect within themselves. Products implemented as hegemonic ideology or culture are 'negotiated version' from the culture and ideology of the ruling class. Thus, hegemony is always in constant changes. The ruling elites attempt to triumph the hegemony whereas the ruled class try to endure through counter-hegemony. Hegemony process and counter-hegemony always take place in the society through the existing social organizations as schools, churches, political parties, and other social organizations.<sup>25</sup>

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*Sistem Pendidikan Persatuan Islam* [Manual for Educational System of Persatuan Islam], (Bandung: Bidang Tarbiyah Pimpinan Pusat Persatuan Islam, 1996), p. 1.

<sup>25</sup> Muhammad AS Hikam, *Demokrasi dan Civil Society* [Democracy and Civil

Hikam said that religion, on the other hand, especially Islam in Indonesia for the last twenty years was able to support a civil society empowerment when faced by the power monopoly by the state. Religion as a system of meaning and action is not only comprehended as production-related activities as revealed from Marxist-Orthodox or as a system of pre-rational meaning as found in Weberian thought. Moreover, religion is a set of specific meaning structure with the abilities to explain and construct social realities in a different time and space. Religion is also a system of knowledge able to be a 'counter-discourse' or 'counter-hegemony' against dominating ideologies and actions. Nevertheless careful attitudes need to be taken to prevent oneself from overestimating religion. Religion, like any other systems of meaning and action, is a domain to which the government and civil society tend to use along with classes within to preserve and achieve their goals. To comprehend religious movements as 'counter-hegemony' is to place them in certain social and historical conjunctures in the establishment of a country and the development of civil society in a certain society.<sup>26</sup>

It is in the aforementioned context that *Persatuan Islam* during the regime of New Order acted as a social institution executing 'counter-hegemony' against the dominating ideology and power in order to empower the civil society. Through the implementation of counter-hegemony realized in the forms of long termed responses (cultural and ideological) and short termed responses (practical and institutional). *Persatuan Islam* with its *pesantren* has displayed a social transformation direction through its two characters: education and *da'wa* as its main concerns. The result signifies that the ideology hegemony New Order regime enforced was not able to erase the ideology and culture of *Persatuan Islam* instantly.

Nevertheless as Hikam said before that the process of hegemony was unable to walk perfectly within itself due to the existence of some negotiable factors,<sup>27</sup> and neither was counter-

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Society], (Jakarta: LP3ES, 1999), p. 158-159.

<sup>26</sup> *Ibid.*, p. 134-135.

<sup>27</sup> Muhammad AS Hikam, *Demokrasi dan Civil Society*, p. 158-159.

hegemony which would never attain perfection within itself. Hegemony imperfection and counter-hegemony based on Gramsci occur due to the presence of consensus efforts that bridges them. Based on Joseph V. Femia, hegemony for Gramsci is a victory attainable more through morally and intellectually exercised 'consensus', from which the ideology leadership forms faiths and beliefs in the applied norms in the social institutions, than physical suppressions upon a social class by another class.<sup>28</sup>

Femia emphasizes that the presence of consensus, adjustments happen. According to Gramsci people perform adjustments due to three factors. They are fear of the emergent and eminent consequences, habituation to pursue certain objectives, and awareness and agreement. For Gramsci, hegemony is marked by the conformity of the three factors.<sup>29</sup> This marking implies that hegemony betides due to the emergence of consensus between the ruling and subordinate groups. Nevertheless, Gramsci, based on Femia, highlights that awareness and agreement in the consensus is passive in nature. The passive nature is due to the fact that the conceptual adoption the society performs does not belong to them but borrowed from other ruling groups. The emergence of the consensus is not due to the consideration by the people that the consensus is their aspiration but the lack of their conceptual awareness to comprehend their reality effectively.<sup>30</sup> In this context, Femia refers to Gramsci's consensus formulation as the contradictory of consciousness which signifies that the consensus the people do is obscure in nature. The obscurity betides since intellectual acceptance and the moral of the society are adjacent and present in the apathetic and malignant elements of the society.<sup>31</sup>

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<sup>28</sup> Quoted from Heru Hendarto, "Mengenal Konsep Hegemoni Gramsci" [Introduction to Gramscian Hegemony Concept], in Tim Redaksi Driyarkara (Penyunting), *Diskursus Kemasyarakatan dan Kemanusiaan* [Discourses of Society and Humanity], (Jakarta: Gramedia, 1993), p. 74-75.

<sup>29</sup> *Ibid.*, p. 80.

<sup>30</sup> *Ibid.*, p. 81.

<sup>31</sup> *Ibid.*, p. 82.

*Pesantren Persatuan Islam* in responding the policies of education New Order regime designed was also examined from the consensus framework exercised based on the contradictory of consciousness. Some policies from the government were obscurely accepted by *Pesantren Persatuan Islam* due to the apathetic element the organization had toward the government sharing different systems and objectives of education. The former held firmly on Islam while the latter on Pancasila. The institution form, objectives, curriculum, and funding were the forms of counter-hegemony compromised passively and obscurely.

Counter-hegemony exercised in the scope of contradictory consciousness by *Persatuan Islam*, according to Federspiel, positions the organization as militant fundamentalist Islamic organization, a level with Abu al-A'la al-Maududi movement (Pakistan) and Hassan al-Banna (Egypt) viewing that Islam is a religion from which the rules have to be applied in the lives of Muslims.<sup>32</sup> This militancy *Persatuan Islam* displays is written on *Qanun Asasi Persatuan Islam 2000* emphatically stating that Muslims will not fall into humiliation and destruction if they hold firmly on Qur'an and Sunnah. History proves that destruction and deterioration of Muslims are due to the emergences of behaviors, deeds, and thoughts from the Muslims that are not aligned with the demand Qur'an and Sunnah have.<sup>33</sup>

*Persatuan Islam*, though possessing militant views and attitudes, possesses loyalty to nationalism, though it had to alter its ideology. For the loyalty toward nationalism, *Persatuan Islam* was willingly replacing Islam as the principium with Pancasila as stated in *Qanun Asasi Persatuan Islam 1990*.<sup>34</sup> Since the descent of reformation

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<sup>32</sup> Howard M. Federspiel, *Labirin Ideologi Muslim: Pencarian dan Pergulatan Persis di Era Kemunculan Negara Indonesia [Labyrinth of Muslim Ideology: Searching and Struggle of Persis in the Era of Emerging Indonesian State (1923-1957)]*, translated by Ruslani and Kurniawan Abdullah (Jakarta: Serambi, 2005), p. 405-406. This book is a revision from its doctoral dissertation published in 1970. The emphasis on fundamentalist militant is discussed also on his other works. See Howard M. Federspiel, "Islamic Fundamentalism in Late-Colonial Indonesia: Persatuan Islam Revisited", *Al-Jāmi'ah: Journal of Islamic Studies*. No. 64/XII/1999, p. 57.

<sup>33</sup> *Muqaddimah Qanun Asasi dan Qanun Dakhili Persatuan Islam 2000*, p. 5.

<sup>34</sup> Article 3 Chapter I in *Qanun Asasi dan Qanun Dakhili Persatuan Islam 1990*.

era, *Persatuan Islam* returned to Islam as its principium.<sup>35</sup> The principium alteration *Persatuan Islam* did signifies the consensus exercised based on the contradictory of consciousness. It is seen from the swift return from Pancasila to Islam when reformation era was on the way.

Noer admitted that though the religious and political views *Persatuan Islam* has are 'radical'<sup>36</sup>, especially during the office of K.H. Isa Anshary demanding a replacement of state ideology<sup>37</sup>, the radicalism does not lead to anarchical actions that demand their doers for a revolution. Federspiel states that generally the activists of *Persatuan Islam* accept the political system of Indonesia. Though rejecting secular ideology, they attempt to realize their objectives through legal methods permitted by the system. The activists of *Persatuan Islam* never attempted to utilize extra-legal methods to attain their objectives. Politically they are devoted to Indonesia though their ideology questions the concept of the government the nation implements.<sup>38</sup> Therefore, the political and religious views *Persatuan Islam* holds are visible also from the consensus context exercised based on the contradictory of consciousness.

In the hegemony project, the most crucial matter is the roles of the intellectuals. In Gramscian perspective, intellectuals are every person possessing social functions to act as an agent of ideas that transmits ideas to the civil society and the government. In this context, Gramsci offers two intellectual categories, organic and traditional intellectuals. Organic intellectuals are those who admit their relationship with other social groups and elicit them awareness on their functions on the economics and politics. Organic intellectuals are those hailing from certain class, be it from worker

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<sup>35</sup> Article 2 Chapter I in *Qanun Asasi dan Qanun Dakhili Persatuan Islam* 2000.

<sup>36</sup> Deliar Noer, "The Rise and Development of The Modernist Muslim Movement in Indonesia During The Dutch Colonial Period (1900-1942)" (*Ph. D. Dissertation* in Cornell University, 1963), p. 157.

<sup>37</sup> K.H. M. Isa Anshary, *Manifes Perdjuangan Persatuan Islam [Manifesto of Persatuan Islam's Struggle]*, (Bandung: Sekretariat Pusat Pimpinan Persatuan Islam, 1958), p. 56.

<sup>38</sup> Howard M. Federspiel, *Labirin Ideologi Muslim*, p. 392-393.



or bourgeois classes, and siding to their class. The main assignment these intellectuals is to penetrate the mass and to side them in order to emerge a new awareness as a moral intellectual block.<sup>39</sup> Organic intellectuals for Gramsci are intellectuals organically root within society and become the part of the society itself to which they admit it as a social movement organization.<sup>40</sup> The second was the intellectuals that do not have sole root and class. They might exist together or replacing the roles of the organic intellectuals or even they might be antagonistic toward the first intellectuals. In other words, traditional intellectuals are those becoming 'deputy' of the dominant group by exercising specific functions of social hegemony and political government.<sup>41</sup> They always preserve historical balance to prevent the emergence of radical alterations in the social and political life.<sup>42</sup>

From the two Gramscian categories of intellectuals above, *Persatuan Islam* belongs to organic intellectual, a social organization siding with Islamic groups and attempting to perform counter-hegemony against the dominant ideology through education to ignite social changes. *Persatuan Islam* has become the representation of Islam attempting to uphold Islamic ideology by promoting the necessity to return to Qur'an and Sunnah as the sole guides for Muslim's daily life. This ideology is different from the dominant ideology in the society. *Persatuan Islam* and its *pesantren*, as discussed before, have utilized their responses as their strategies to fight against the hegemony of the New Order regime.

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<sup>39</sup> See Nezar Patria and Andi Arief, *Antonio Gramsci: Negara dan Hegemoni* [Antonio Gramsci: State and Hegemony], (Yogyakarta: Pustaka Pelajar, 2003), p. 161-162.

<sup>40</sup> Mansour Fakih, *Masyarakat Sipil*, p. 63.

<sup>41</sup> *Ibid.*, p. 64.

<sup>42</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural* [Power and Education: A View from Cultural Studies Perspectives], (Magelang: Indonesia Tera, 2003), p. 78.

## CHAPTER VI

# THE RELEVANCE OF COMMUNITY-BASED EDUCATION OF PESANTREN PERSATUAN ISLAM FOR NATIONAL EDUCATION

This chapter emphasizes on the reflection of the theoretical-conceptual efforts *Pesantren Persatuan Islam* did during the office of K.H.A Latief Muchtar, MA. On the previous chapter has been discussed about *Persatuan Islam* and its *pesantren* that has been conducting what Gramsci calls as counter-hegemony from which it leads *Persatuan Islam* as an organic intellectual siding with Islamic ideology. *Pesantren Persatuan Islam* in this context has performed different educational practices from what the government has designed ranging from the institution form, objective, curriculum, and funding. This difference has made the institution to organic community-based education concept siding to their community. By examining the experiences *Pesantren Persatuan Islam* had in 1983-1997 and reflecting them to the concept of community-based education as contained in the Act of National Educational System 2003, this chapter brings out two categories of

community-based education; organic and traditional. This chapter also discusses the importance of the education administration and management by Pesantren Persatuan Islam to strengthening Islamic education in Indonesia.

### **A. Community-Based Education of Pesantren Persatuan Islam and Its Relevance to National Education**

Community-Based Education as a strategic mode and medium for the embodiment of education democratization always demands involvements, supports, and ownerships by the community in education independent from the government's interventions. The slogans 'Free Education from the Shackles of Power'<sup>1</sup> and 'Return the Education to the Community'<sup>2</sup> are the core of community-based education discourse. Holding on the slogans, it is visible that at glance community-based education is a conception required to have a serious attention from the people of Indonesia. This condition demands the willingness of the government to provide its citizens rights to decide the policies on education. The community in community-based education is granted freedom to regulate and decide the direction and objectives of their education.

The government has issued the Act of National Education System 2003 as a compass for education system in Indonesia. In the Act, participations from the citizens and community-based education are regulated. Chapter XV Article 54 of the Act regulates the participations from the citizens. It says that:

1. The participations from the citizens cover the participations of personals, groups, families, professional organizations, businessmen, and mass organizations in the management and quality control of the education services.

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<sup>1</sup> See Hadi Supeno, *Pendidikan dalam Belenggu Kekuasaan [Education in the Shadow of Power]*, (Magelang: Pustaka Paramedia, 1999). This book discussing how education is under the shadow of a regime making the education subservient, dependent, and not anticipative to changes.

<sup>2</sup> Access Winarno Surakhmad's statement, "Kembalikan Pendidikan pada Masyarakat" [Return the Education to the Community], on <http://www.kompas.com/kompas%2Dcetak/0111/20/dikbud/kemb09.htm> (retrieved at 14 July 2003). Published on *Kompas* 20 November 2001.

2. The citizens are able to participate as the sources, implementers, and users of the education results.
3. The regulations on the participations of the citizens as mentioned in subsection (1) and (2) are further regulated by Government Regulation.<sup>3</sup>

In Article 55 of the Act of National Education System 2003 regulates also about community-based education. The article says:

1. The citizens are eligible to manage and administer community-based education on formal and non-formal education levels based on religious characteristics, social environments, and cultures for the benefits of the people.
2. The education managers and administrators of community-based education develop and execute the curriculum and the education evaluation and also the management and funding based on national standard of education.
3. The funding for community-based education might come from the administrators, people, government, local government, or other sources complying to the existent constitutional rules.
4. Community-based education institutions might gain technical assistances, funding subsidies, and other fair and equitable resources from the government or local government.
5. The regulations about the participations of the citizens as mentioned in subsection (1), (2), (3), and (4) are further regulated by Government Regulation.<sup>4</sup>

Examining the aforementioned articles from the perspectives of education politics, how far the aforementioned concept of community-based education as mentioned in the Act of National Education System free from the hegemonic ideology and power of the government? Through the Act, the government has shown a commitment and political will to ensure the rights of the citizens to manage and administer their education but the commitment seems to be 'half-hearted'. It is of a necessity for the government to issue two more Government Regulations regulating about the

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<sup>3</sup> *Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sisdiknas* (Bandung: Citra Umbara, 2006), Article 54.

<sup>4</sup> *Ibid.*, Article 55.

participation (Article 54) and the community-based education (Article 55). Subsection (2) Article 55 mentioned “The education managers and administrators of community-based education develop and execute the curriculum and the education evaluation and also the management and funding based on national standard of education.” The lines clearly depict the four aspects decided through the national standard of education intertwined with the management and administration of community-based education. They are the aspects of curriculum, assessment, management, and funding.<sup>5</sup>

The aforementioned aspects which had to be adjusted to and regulated by the national standard of education are in discord with the concept of community-based education which demands the people to construct policies on education. From the perspectives of education politics, the concept of community-based education has clear goals and objectives which are to provide trust to the people to manage and administer their own education based on their strengths, skills, knowledge, and experiences independently and autonomously. In this context, community-based education is visible as a form of empowerment to a social transformation where the community has the rights to decide their own ‘fate’ on education. If government still regulates the rights of the community to decide their own ‘fate’ on education, especially the aforementioned four aspects, it implies that the government has not yet applied the concept of community-based education. It further implies that the government still possesses a will to transfix its nails of hegemony on the concept of community-based education which according to the Bill is the rights of the citizens. If community-based education is still under the shadow of the government, it implies that it is not a community-based education. How would be an education be called community-based if the government still binds it with rules?

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<sup>5</sup> In Peraturan Pemerintah (Government Regulation) No. 19 of 2005 on National Education Standard, Article 2 mentions that there are eight standards: content, process, graduate’s competence, teachers and education administrators, facilities, management, funding, and assessment.

Community-based education should be designed, operated, assessed, and developed by the community to answer the challenges of the future and opportunities existent in the community. In other words, community-based education is an education concept from the community, by the community, and for the community. Community-based education is an educational process born from the community's needs. Therefore, this type of education must be free from any shackles the government put on it in the forms of rules and regulations. Community-based education in the perspectives of education politics, especially critical education, is an alternative model for the development of education democratization especially from its independence from the bureaucracies and regulations of the government.

Examining the concept of community-based education on the aforementioned Act of National Education System Article 55, it is interesting to perform a reflection upon the actions *Pesantren Persatuan Islam* did during the New Order regime. As explained, *Pesantren Persatuan Islam* during the office of K.H. A. Latief Muchtar, MA had exercised the concept of community-based education proven by the existence of its own forms of institution, objectives, and curriculums, and even exercised its own independent funding. *Pesantren Persatuan Islam* on this matter did not run what became as the regulations and rules of the Ministry of Religious Affairs toward private educational institutions. In Gramscian's views, *Pesantren Persatuan Islam* had performed a counter-hegemony against the hegemonic policies the government had applied through the Ministry of Religious Affairs. *Persatuan Islam* with its *pesantren* have performed their struggles culturally, ideologically, and institutionally to strengthen their position as a social religious institution that undergoes community-based education concept. Thus, when Gramsci divides intellectuals into organic and traditional, it is acceptable if the community-based education *Pesantren Persatuan Islam* exercises is called an organic community-based education, different from traditional community-based education.

An organic community-based education is an education of which its policies are constructed from, by, and for the community

as organic intellectuals' siding toward the empowerment of civil society that had become Gramsci's agenda. This organic community-based education differentiates itself from the traditional one that acts as the 'deputy' or the country's hegemonic ideology's contributor. When Working Group of Community-Based Education (*Kelompok Kerja Pendidikan Berbasis Masyarakat*) headed by Hafid Abbas presented his report before National Development Planning Board (*Badan Perencanaan Pembangunan Nasional/Bappenas*) on 2 February 2000, the Working Group reported that there were four types of educational institutions that could be categorized as community-based education and they were the Center of Community-Based Learning Activities (*Pusat Kegiatan Belajar Masyarakat/PKBM*), School/ Islamic School Working Groups (*Kelompok Kerja Sekolah/Madrasah/ KKS/M*), *pesantren* for basic education (*Wajar Dikdas*), and school-mosque.<sup>6</sup> These educational institutions except school-mosque, in the writer's opinion, tend to be called as traditional community-based education.

PKBM, as educational institution built on the initiatives of the Directorate of Community Education of the National Education Ministry, is established in every sub-district to serve elementary/ junior high-aged children the government could not accommodate. In PKBM holds equivalency tests called Program Paket A and B, illiteracy eradication program, revenue growth program, life quality improvement program, and poverty eradication program. KKS/M is a forum of partnership between 5-15 schools under core schools/Islamic schools. KKS/M is not an educational institution. It is a forum of coordination to share success stories of a school/Islamic school from which other schools could learn. *Wajar Dikdas* is a *pesantren* managing and administering general education of which its operation follows Joint Decision of the Minister of National Education (Number 1/U/KB/2000) and Minister of Religious Affairs (Number MA/86/2000) that emphasizes the necessity of the roles of

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<sup>6</sup> Pokja Pendidikan Berbasis Masyarakat, "Pendidikan Berbasis Masyarakat: Sebuah Usulan Program" [Community-based Education: A Proposal of the Program], in Fasli Jalal and Dedi Supriadi (eds.). *Reformasi Pendidikan dalam Konteks Otonomi Daerah* [Reformation of Education in the Context of Province Autonomy], (Yogyakarta: Adicita Karya Nusa, 2001), pp. 203-209.

*Pesantren Salafiyah* in accelerating the implementation of 9 years of compulsory education in Indonesia to which the implemented curriculum is that of government's curriculum. Thereby, it implies that the three aforementioned institutions essentially stand up and organize their education without the initiatives of the community, but as a form of the interventions by the government in order to allow the community to run their education. Due to the absence of the initiatives by the community, any operational costs are oftenly supported by the government.

In the perspective of Freire's assistantialism, a term for government's financial or social assistances which could eradicate the symptoms of social problems only not the sources. This form of cultural invasion triggers dependency of the people to the government and grows 'beggar-like' attitudes. Thereby, according to Freire, the government should adopt promotionalism, policies issued to trigger the independence of the people to solve their own problems instead of waiting for assistances from the government.<sup>7</sup> Due to the fact that three aforementioned educational institutions are operated as a project of assitantialism, not as the initiatives of the community, the managed and administered education is called traditional community-based education.

The aforementioned condition is different from the condition of the educational institutions established based on the initiatives of the community that remain independent from the government's interventions from which the term organic community-based education is applied to. One of the examples the Working Group stated regarding with community-based education is what is called as 'school-mosque' that manages and administers TKA/TPA (Qur'an Study Clubs). Dedi Supriadi admitted that TKA/TPA is a phenomenon emerging in Indonesia since 1980s as a community-based education born from the necessity of the people. Thus, TPA/TKA must not be shackled by formal regulations of the government.<sup>8</sup> The phenomenon of TPA/TKA can be used as

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<sup>7</sup> Paulo Freire, *Education for Critical Consciousness* (New York: The Continuum International Publishing Group, 2003), p. 115.

<sup>8</sup> Dedi Supriadi, "Antara Taman Kanak-Kanak dan Sekolah Dasar: di Balik Kebijakan Ada Konstruksi Berpikir" [Between Kindergartens and Elementary



reference regarding with alternative model for the development of organic community-based education especially its independence from the bureaucracy of the government.

Another example for organic community-based education is *pesantren* organizing its education based on its own curriculum independent from the curriculum the government designs and imposes to implement whereas the *pesantren* organizing education in both forms of school and Islamic school that takes the government's curriculum is called traditional community-based education for its status as the 'deputy' of the government. It is clear, then, that not all *pesantren* implement the concept of organic community-based education.

The above discussion shows that *Pesantren Persatuan Islam* during the New Order regime already possessed experiences in organic community-based education from which a conceptual relevance for the establishment of community-based education concept in Indonesia was built. When the Act of National Education System Article 55 mentioned that the government admitted the existence of community-based education, any educational institutions of community-based education following the Act are called traditional community-based education because they become the 'deputy' of the government. On the other hand, when a community-based education does not follow the regulations of the government, it is categorized as organic community-based education.

## **B. The Contribution of Pesantren Persatuan Islam for Strengthening Islamic Education in Indonesia<sup>9</sup>**

For Federspiel, the important meaning of *Persatuan Islam* for Indonesian Muslims is on its efforts to determine the meaning

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Schools: Behind the Policy there is the Construction of Thought], *Analisis CSIS*, of XXIX/2000, No. 3, pp. 365-368.

<sup>9</sup>The main idea of the discussion is published by Toto Suharto by the title "Kontribusi Pesantren Persatuan Islam bagi Penguatan Pendidikan Islam di Indonesia" [The Contribution of Pesantren Persatuan Islam to Strengthening Islamic Education in Indonesia], *Millah: Jurnal Studi Agama* (Magister Studi Islam UII Yogyakarta), Vol. XI, No. 1, Agustus 2011, pp. 109-133.

of Islam, the principles of Islam, and the right deeds for Muslims. *Persatuan Islam* has educated the Muslims Islam so that they leave any beliefs and rituals which are not in line with Islamic teachings. The efforts are of necessity for an implementation so that Islam might be the dominant factor for Indonesia and for the national life of the country.<sup>10</sup>

Based on Soedjiarto, the position of private educational institutions in Indonesia is not yet clear. Both the Act of National Education System 1989 and the Act of National Education System 2003 do not have firmed legilastion about the position of private educational institutions in the national education system. The two bills only imply the positions of the citizens in the system (Article 47 Act 1989) and the roles of the citizens (Article 54 Act 2003). Therefore, the position of the private educational institutions remains 'obscure'. In a democratic community of which the executives and the legislatives are directly elected, anything the government issues should be for the benefits of all of the people of Indonesia whether they study in private educational institutions or in the state ones. In the Act 2003 it is stated that the government established and operated a national education system. The word 'government' here refers to the government that represents the people not representing a regime, tyrant, or oligarch.<sup>11</sup> Nevertheless, according to Soedjiarto, though the positions are not yet clear in the national education system, the growth of private educational institutions is significant. As long as the government has not yet executed its constitutional functions optimally, that is to educate the nation, the private institutions must have their rights to manage and administer their education in order to function its institutional roles as the caviling center of any abilities, values, and the attitudes of the Indonesians to support the process of educating the nation and to advance the national culture. In this

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<sup>10</sup> Howard M. Federspiel, *Persatuan Islam: Islamic Reform in Twentieth Century Indonesia* (Ithaca, New York: Modern Indonesia Project Southeast Asia Program Cornell University, 1970), p. 186.

<sup>11</sup> Soedjiarto, *Landasan dan Arah Pendidikan Nasional Kita [The Foundation and Direction of Our National Education]*, (Jakarta: Penerbit Buku Kompas, 2008), p. 238-239.

context, private institutions possess the same roles as those of state institutions.<sup>12</sup>

*Pesantren Persatuan Islam* as a private Islamic institution has the same roles as those of state Islamic schools (*madrasah*) and that is to educate the nation. The difference lies on the fact that *Pesantren Persatuan Islam* has a different ideology on education which makes it different from other private Islamic educational institutions. According to Dadi Darmadi, *Pesantren Persatuan Islam* is a cadre-creating institution attempting at creating *tafaqquh fi al-din* Muslims that can spread the teachings of Qur'an and Sunnah.<sup>13</sup> It implies that the incorporation of educational and *da'wa* aspects become an important point in the institution. Educational aspects which are formally exercised is accompanied by the aspects of *da'wa* which are non-formally exercised. Since the level of *tsanawiyah* and *diniyah wustha*, the students have been introduced to *da'wa* trainings and methods. Students considered to be skillful in *da'wa* are instructed to preach in the society. This method is aimed at equipping the students with experiences and thereby it is expected that they could be independent preachers in the future. Meanwhile to deepen the religious studies, the students engage in a discussion called *bah{s} al-kutub* which is concerned on the discussion of certain religious texts from which the institutions use them as a reference. The idea of cadre-creation is also realized through the establishment of *Rijalul Ghad*, male students union, and *Ummahatul Ghad*, female students union. These two organizations are aimed at forging the mental of the students before they jump to the society as leaders.<sup>14</sup>

Through the aforementioned educational process, it is understandable that *Pesantren Persatuan Islam* is a cadre institution aimed at creating leaders, educators, and preachers that revive the teachings of Qur'an and Sunnah. This aim is what define *Pesantren Persatuan Islam* as a private Islamic educational institution.

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<sup>12</sup> *Ibid.*, p. 241-242.

<sup>13</sup> Dadi Darmadi, "Pesantren Persis Pajagalan Bandung: dengan al-Qur'an dan Sunnah Mencetak Kader Ulama Harapan Umat" [Pesantren Persis Pajagalan Bandung: With Qur'an and Sunnah to Create People's Ulama Cadre], *Madrasah: Jurnal Komunikasi Dunia Perguruan*, Vol. 3, No. 1, 1999, p. 56.

<sup>14</sup> *Ibid.*, p. 57.

Mardiatmadja admitted that private educational institutions are always present with their own identity and features. This identity is a symbol that shows their existence. The pride of a private educational institution depends on its identity with all its excellence, detriment, and uniqueness distinctive to itself.<sup>15</sup>

A question is asked. What is the contribution of *Pesantren Persatuan Islam*? For the members of *Persatuan Islam*, *Pesantren Persatuan Islam*, since its establishment, is an institutional place aimed at creating *ṭāifah mutafaqqihun fi al-dīn* who will become the disseminator of religious understanding in the style of *Persatuan Islam* and that is *al-rujū' ilā al-Qur'ān wa al-Sunnah* largely influenced by the thoughts of Muhammad Abduh and Rasyid Ridha.<sup>16</sup> This institution is a cadre institution for *Persatuan Islam* aiming at producing preachers of *Persatuan Islam* who will deliver *da'wa* in the public. In this context, it is interesting to see the testimony of the alumni of *Pesantren Persatuan Islam* stating that the excellence the students have is that they have more militancy compared to other Islamic institutions like *Muhammadiyah* or *NU*. This militancy is present due to the presence of education doctrine dimensions from *Persatuan Islam* which transforms its educational institutions as its doctrine disseminators. Nandang Burhanuddin said that the doctrine disseminator functions helped *Persatuan Islam* produce the future generation of the organization.<sup>17</sup>

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<sup>15</sup> Mardiatmadja, "Peran Perguruan Swasta: Khususnya Perguruan Katolik dalam Pendidikan Nasional" [The Roles of Private Educational Institutions: Catholic Educational Institutions in National Education], on <http://www.mardiatmadja.org/Tulisan%20lepas/Perguruan%20swasta.htm> (retrieved at 20 February 2010).

<sup>16</sup> See Tiar Anwar Bachtiar, "Pendidikan Persis Mau Dibawa Ke Mana?" [Where Will They Take Persis Education To?], in Litbang PW Pemuda Persis Jabar (ed.), *Pergulatan Pemikiran Kaum Muda Persis* [Struggle of Persis Youth Thought], (Bandung: Granada, 2005), p. 41-42.

<sup>17</sup> Nandang Burhanudin, "Menggagas Sistem Kaderisasi dan Komunikasi Handal di Lingkungan Jam'iyah Persatuan Islam: Suatu Harapan dan Tantangan" [Conceptualizing Cadre System and Effective Communication in Persatuan Islam] in Yusuf Burhanudin (ed.), *Siapkah Persis Menjadi Mujaddid Lagi?: Upaya Mewujudkan Wacana Persis Baru* [Is Persis Ready to be Mujaddid Once More? Efforts in Implementing the Idea of a New Persis], (Bandung: Alqaprint Jatinangor-Lembaga Penerbitan Fospi, 2000), p. 219.

According to Tiar Anwar Bachtiar, the students in the early days of *Pesantren Persatuan Islam* had become preachers who intensively disseminated *Persatuan Islam*'s views in their own regions. Due to the policy of *Persatuan Islam* at that time that emphasized only on quality over quantity, the alumni did not establish branches in their regions and thereby at that time *de facto Persatuan Islam* only had *Pesantren Persatuan Islam Bangil* (headed by Ahmad Hassan) and *Pesantren Persatuan Islam Bandung* (headed by E. Abdurrahman). The quality emphasis was also applied in the two *pesantren* famous due to the fact that famous Islamic scholars taught in the two schools. In the mid of 1980s, the alumni of the two schools initiatively established similar schools like the two schools and thereby the number of the schools under *Persatuan Islam* increased up to 150 to the present. The significant growth of *Pesantren Persatuan Islam* made the members of *Persatuan Islam* believe that *Pesantren Persatuan Islam* was the only school in line with the missions and goals of *Persatuan Islam* and thereby it made *Pesantren Persatuan Islam* a trend in education for the members of *Persatuan Islam*.<sup>18</sup>

The aforementioned explanation about the militancy of *Pesantren Persatuan Islam*'s students signifies that *Pesantren Persatuan Islam* has a major contribution for *Persatuan Islam* as an anvil of *Persatuan Islam*'s religious comprehension. Even *Tafsir Qanun Asasi dan Dakhili Persatuan Islam 1984* states that *Persatuan Islam* is a *pesantren* before turning into *jam'iyah* and therefore the nature of *pesantren* is inseparable from *Persatuan Islam* from the past, to the present and, God's willing, to the future.<sup>19</sup> It implies that *Pesantren Persatuan Islam* is *Persatuan Islam* itself. It is a cadre organization able to determine the life and death of *Persatuan Islam*. The same condition is also found from *Madrasah Mu'allimin/ Mua'allimat Muhammadiyah* which is also a cadre organization for

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<sup>18</sup> *Ibid.*, p. 47-48.

<sup>19</sup> Pusat Pimpinan *Persatuan Islam*, *Tafsir Qanun Asasi dan Dakhili "Persatuan Islam"* [Exegesis of The Statutes and Bylaws of *Persatuan Islam*], (Bandung: Pusat Pimpinan Persis, 1984), p. 6.

*Muhammadiyah*.<sup>20</sup> The difference lies on the fact that the schools do not determine the life and death of *Muhammadiyah*.

*Pesantren Persatuan Islam*, for Indonesian Muslims, also contributes positively especially from its organizational matters. According to the editor's note of Tim Litbang PW Pemuda Persis Jawa Barat (Research and Development Team of Pemuda Persis of West Java), the organization has major contributions in education visible from its format as *pesantren*.

The concept of *pesantren* taken from the knowledge of classical Islam (traditional) is integrative to the modern education system of the west (Dutch). It is a unique modification. The orientation is still '*pesantren-centered*' which is *li yatafaqqahū fī al-dīn* (to study Islamic knowledge and to create ulama cadre), but without being apriori to the development of science and technology rooting from the western.<sup>21</sup>

Embracing the aforementioned concept of institution, *Pesantren Persatuan Islam* succeeded in producing thousands of Muslim cadres with knowledge of Islamic laws and jurisprudence and general sciences. When *Muhammadiyah* has ever experienced a crisis of ulama cadres, *Persatuan Islam*, on the other hand, was surplus in ulama cadres, though only few of them gaining national recognition with K.H. Latief Muchtar, MA (deceased in 1997), K.H. Endang Saefudin Anshary, MA (deceased in 1995), Prof. Syafiq Mughni, Prof. Yusuf Amir Faisal as the examples.<sup>22</sup> Thousands of Muslim cadres who were the alumni of *Pesantren Persatuan Islam* disseminated the teaching of Islam to every region in the nation. They are Indonesian Islam's assets with militancy who disseminate the spirit of returning to Qur'an and Sunnah to the corners of the nation and thereby it is expected that Islam in Indonesia will be

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<sup>20</sup> Information about *Madrasah Mu'allimin Muhammadiyah* as a cadre institution, please access "Profil Mu'allimin" on [http://muallimin.org/?page\\_id=3](http://muallimin.org/?page_id=3) (retrieved at 28 January 2010).

<sup>21</sup> Tim Litbang PW Pemuda Persis Jawa Barat, "Pengantar Editor" [Editor's Foreword] for *Pergulatan Pemikiran Kaum Muda Persis* [Struggle of Thoughts among Persis Youths], (Bandung: Granada, 2005), p. xx.

<sup>22</sup> *Ibid.*, p. xxi.

strengthened. Epi Zainal Hanafi, one of the alumni of *Pesantren Persatuan Islam*, wrote on *Pikiran Rakyat* newspaper:

Though from the perspective of geographical dissemination, *Persatuan Islam* is not yet prevalent as other Islamic mass organizations such as Muhammadiyah and NU, the organization has provided the nation with monumental contributions in religious life as a part of reformists attempting to return the life of Muslims to Qur'an and Sunnah. *Persatuan Islam* has bestowed the nation with priceless historical legacies in the context of preserving the purity of Islamic teachings from the assaults by secular thoughts. Even the organization has contributed a conducive influence for the establishment of openness in *ijtihad*; free thought on the discussion of Islamic values. This legacy of reforming spirit inherited from the founding fathers needs to be consistently continued by the next generations of Persis.<sup>23</sup>

*Pesantren Persatuan Islam* as an educational institution, from the perspectives of national education, has contributed positively to the realization and improvement of the government's effort, as mandated by the Constitution, to 'educating the nation'. With its 154 *pesantren* in 1999 and multiple level of education, from preschool, elementary, and secondary education levels, the contribution of *Pesantren Persatuan Islam* in improving Raw Participation Number (*Angka Partisipasi Kasar/APK*) is not ignorable.

According to Safrudin Chamidi, by taking quantitative data from 1997-1999, the contribution of private Islamic schools for the development of education in Indonesia is varied. In preschool level, the contribution is major as nearly all the existing Islamic kindergartens are managed and administered by private institutions. In elementary level/*madrasah ibtidaiyah*, 93% is managed and administered by private institutions. In secondary level/*tsanawiyah* suffers a decline in the trend but not significant. In *madrasah aliyah* level, 83% is dominated by private institutions. This significant number of participation signifies that *madrasah* has

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<sup>23</sup> Epi Zaenal Hanafi, "Persis: Konsisten sebagai Ormas Islam Pembaharu" [Persis: the Consistency of a Reformist Islamic Mass Organization], in <http://www.pikiran-rakyat.com/cetak/2005/0905/01/0802.htm> (retrieved at 6 September 2005). Published on *Pikiran Rakyat* on 9 May 2005.

major roles in the education development though qualitatively it is not yet optimal and requiring some revamping.<sup>24</sup>

The aforementioned findings by Safrudin Chamidi is admitted also by Mohammad Ali, the Ministry of Religious Affairs' Director General of Islamic education. He said:

The characteristics of *madrasah* as a community-based education institution are still adamant to the present days. 91,2% of the total number of *madrasah* from all levels is private to which the roles of the community are crucial in the management and funding aspects. Meanwhile 8,8% of 39,000 *madrasah* is of state status. This condition is different from the schools managed and administered by Ministry of National Education in which there is only 6% having private status.

The roles *madrasah* has in the context of access expansion and education prevalence are clearly depicted from the number of schooling age that becomes the students of the *madrasah*. In 2007 the total number of *madrasah* students in all levels is 6.075.210. Meanwhile the APK is 10,8% for *ibtidaiyah*, 16,4% for *tsanawiyah*, and 6,0% for *aliyah*. This contribution arrives from private *madrasah* for all levels.<sup>25</sup>

The major contribution, as seen from the discussion above, of *Pesantren Persatuan Islam* lies on its position as private Islamic schools attempting at creating *tafaqquh fi al-din* Indonesian Muslims from whom the teachings to return to Qur'an and Sunnah will be disseminated. *Pesantren Persatuan Islam* possesses crucial meaning for Islamic education in Indonesia especially from the strengthening aspects of the teaching as aforementioned by Federspiel. This

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<sup>24</sup> Safrudin Chamidi, "Kontribusi Sekolah Swasta bagi Pendidikan di Indonesia" [Educational Contributions of Private Schools in Indonesia], on [http://www.depdiknas.go.id/Jurnal/35/kontribusi\\_sekolah\\_swasta.htm](http://www.depdiknas.go.id/Jurnal/35/kontribusi_sekolah_swasta.htm) (retrieved at 24 March 2006). Published on *Jurnal Pendidikan dan Kebudayaan* by Balitbang Depdiknas.

<sup>25</sup> Mohammad Ali, "Meningkatkan Kontribusi Madrasah dalam Pendidikan Nasional" [Increasing the Contribution of Madrasah in National Education], on <http://m-ali.net/?p=89> (retrieved at 25 January 2010). When the article was downloaded, Mohammad Ali was still entrusted as the Director General of Islamic Education of the Ministry of Religious Affairs.



institution has educated Indonesian Muslims to eradicate any beliefs and rituals contradicting against the teachings of Islam. These efforts are a necessity for Indonesian Muslims to make Islam as the dominant factor for Indonesia and its national life.

## CHAPTER VII

### CONCLUSION

The discussion on the previous chapters leads to a conclusion that through the Joint Decision of Three Ministers 1975 (SKB *Tiga Menteri* 1975), Joint Decision of Two Ministers 1984 (SKB *Dua Menteri* 1984), and the Act of National Education System 1989, the government through the Ministry of Religious Affairs centralistic-bureaucratically has uniformed the education managed and administered in *madrasah* to adopt the curriculum of general schools with 30:70% ratio in Curriculum 1984 and nearly 100% in Curriculum 1994. The policies were executed to integrate *madrasah* in the National Education System. This integration was exercised step by step through the issues of some policies pinpointing that *madrasah* is admitted as a part of National Education System with Ministry of Religious Affairs as the manager and administrator and not pinpointing about the management and administration of *madrasah*.

Apart from the positive sides of the integration, for Muslims, the integration implies that there is an attempt of hegemony upon *madrasah* that gradually fades its function as an Islamic educational institution and its nature as being identical to Islam. This happened due to the hegemony of general subjects

with their dominating portions. Furthermore, *madrasah* lost its scientific freedom in determining the course of its education since it is managed by centralistic policies issued by the government. The praxis of policies in the end distorted and corrupted the identity of *madrasah* growing from the local wisdom and potency of the community. The government, through the Ministry of Religious Affairs, issued policies for private educational institutions enabling it to take a grip on them. The policies regarding the prerequisites of the school establishment, accreditation processes, and many other educational policies were hegemonic. These hegemonic policies the New Order regime issued were a form of power domination persuasively executed in order to reach cultural and ideological consensus.

According to Gramsci, the dissemination and distribution of the ruling class' ideology and culture are of necessity for the ruling class to legitimate its grip of power. The ruling class even has to perpetrate the subordinate class to accept ideologies, principles, or norms the ruling class possesses as if they were their own. 'The World View' the New Order regime had was reflected from its policies including the policies about Islamic education. This World View in the Islamic education was in such a way designed by the New Order regime so that private educational institutions accepted it. Once the World View the New Order had was accepted, its hegemony was legitimized.

*Persatuan Islam* as an Islamic mass organization in Indonesia has been struggling in the fields of education and *da'wa* by managing and administering education processes in a place called *Pesantren Persatuan Islam*. During the office of K.H.A. Latief Muchtar, MA (1983-1997), *Pesantren Persatuan Islam* has implemented its educational process by applying the guide on education system designed and constructed by *Persatuan Islam*. The guide was the policy of the organization binding *Pesantren Persatuan Islam* from preschool to higher education levels. Holding on the guide, *Pesantren Persatuan Islam* marked a difference from that of the government's system of education and automatically did not follow the education system designed by the government. The differences are visible from aspects: the institution form, objective, curriculum, and

funding. These aspects of education were independently and autonomously exercised from which *Pesantren Persatuan Islam* was called community-based education.

In the perspectives of education politics, especially critical education, community-based education is an education of which its policies are designed by the community. *Persatuan Islam* with its *pesantren* in this context is a community binding its members with a community of interest and that is Islam. Applying Gramsci's theory of hegemony, it is comprehended that *Pesantren Persatuan Islam* is a counter-hegemony against the government. This counter-hegemony was taken into action for several reasons. First, *Pesantren Persatuan Islam* does not apply the format of *madrasah* nor school for its educational institution format. *Pesantren Persatuan Islam* adopts *pesantren* format for its independent and popular nature assumed to have a significant level of endurance. Though *Pesantren Persatuan Islam* adopts *pesantren* as its educational institutional format, the *pesantren* format is different from those of other *pesantren* as *Pesantren Persatuan Islam* is classroom based, programmed, and evaluated. Second, *Pesantren Persatuan Islam* has different objectives on education from the government. The objectives of *Pesantren Persatuan Islam*, which are religious-normative, are to create *tafaquh fi al-din* Muslims not to produce men with the spirits of Pancasila. Third, *Pesantren Persatuan Islam* applies integral non-dichotomist curriculum which fuses religious and general studies with 45:55 ratio for elementary level and 55:45 for secondary level. This curriculum is different from what is applied by the government to its state *madrasahs*. Fourth, the funding and operational cost of *Pesantren Persatuan Islam* are self-financed and self-helped as the institution refuses financial assistances from the government if intervention from the government is one of the prerequisites. This counter-hegemony during the office of K.H.A. Latief Muchtar, MA is a cultural struggle exercised by employing policy strategy "Pesantren Persis mandiri, tapi tidak mengisolir diri" (An Independent yet Open Pesantren Persis) which signifies the independence of *Pesantren Persatuan Islam* from the oppression by the government.

In the context of the education policies during the centralistic New Order regime, *Persatuan Islam* had performed

its long termed cultural and ideological struggles and at the same time executing its short termed practical and institutional struggles through its *pesantren*. The cultural struggles *Persatuan Islam* did was aimed at planting cultural values internally to its members by implementing Islamic teachings in their daily lives based on Qur'an and Sunnah. Meanwhile the ideological struggles *Pesantren Persatuan Islam* did were directed to preserve ideological values externally professed by placing Muslims on *aqeedah* and *sharia* based on Qur'an and Sunnah. *Persatuan Islam* manifested its practical and institutional struggles through its *pesantren*. The differences on institutional form, objective, and curriculum from that of Ministry of Religious Affairs indicated that the institution had performed an independent and autonomous system of education. If further examined from the prerequisites Ministry of Religious Affairs set regarding with the establishment of private educational institutions, *Pesantren Persatuan Islam* did not comply with the prerequisites.

The cultural and ideological struggles and practical and institutional struggles *Pesantren Persatuan Islam* performed are essentially forms of responses *Persatuan Islam* displays to strengthen its position as a civil society attempting to execute social transformations. In Gramscian perspectives dividing intellectuals into organic and traditional, *Persatuan Islam* is able to be categorized into organic intellectual as *Persatuan Islam* sided with other Islamic mass organizations and fought ideologically against the dominant ideology of the regime of New Order. Due to its imperfect nature of hegemony and counter-hegemony, consensus between the two interests is a process to walk through. For *Pesantren Persatuan Islam*, this consensus is passive and obscure since its executed consensus is a part of counter-hegemony exercised in a contradictory of consciousness.

Examining the experiences *Pesantren Persatuan Islam* had in 1984-1997, this book proposes a thesis regarding with the existence of organic community-based education different from traditional community-based education. Organic community-based education, as experienced by *Pesantren Persatuan Islam* during the reign of New Order regime, possess a conceptual

relevance for the implementation of community-based education concept. Once the Act of National Education System mentions a concept of community-based education, then, any community-based education institutions following the Act are categorized as traditional community-based education as they act as the 'deputy' of the government's policies. On the other hand, community-based education institutions disregarding the rules of the government are categorized into organic community-based education since they have alignments with their supporting community.



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#### **D. Interviews**

Interview with Dr. H.M. Abdurrahman, M.A., the Head of Bidang Tarbiyah Persatuan Islam 2000-2005, former Head of Bidang Garapan Tabligh 1990-1995, and former Head II Persatuan Islam 1995-2000, on 28 January 2003, at Office of Pimpinan Pusat Persatuan Islam, Jalan Perintis Kemerdekaan No. 2 Bandung.

Interview with Drs. H. Aking Setiawan, M.Pd., the Head of Bidang Garapan Dikdasmen PP Persatuan Islam and former General Secretary of PP Persatuan Islam, at the Secretariat Office of PP Persatuan Islam, Jalan Perintis Kemerdekaan No. 2 Bandung, on Saturday 2 July 2005.

Interview with Drs. K.H. Shiddiq Amien, MBA at his home, Perumahan Cibiru Indah VII No. 40, on Monday 4 July



2005. Drs. K.H. Shiddiq Amien, MBA was the Chairman of Persatuan Islam 2000-2005, and was re-elected in Mukhtamar Persatuan Islam XIII in Jakarta, 3-5 September 2005 as the Chairman of Persatuan Islam 2005-2010.

Interview with H. Amin al-Husaeni, *al-Mudir al-'Amm* Pesantren Persatuan Islam 110 Manba'ul Huda, at his house, Jalan Cijawuragirang IV No. 21 on Monday, 4 July 2005.

Interview with Ustadz H.M. Atang AS, *al-Mudir al-'Amm* Pesantren Persatuan Islam 1-2, at his office, Jalan Pajagalan No. 14-16 Bandung, on Wednesday 6 July 2005.



# ORGANIC

## COMMUNITY-BASED EDUCATION

Pesantren Persatuan Islam 1983-1997

This book tries to look at community-based education from another perspective, that is a political point of education; especially critical education. With this perspective, this book dissects what the *Pesantren Persatuan Islam* experienced related to the implementation of education. Based on Gramscian conceptual framework, the author views what has been done by *Pesantren Persatuan Islam*, especially when under the leadership of A. Latif Muchtar, as an educational institution that makes its education policies independently and autonomously. Institutional form of *Pesantren*, educational objectives which is based on Islamic ideology, a balanced curriculum between religious education and general education, as well as self-financing and non-governmental education fundings, has made *Pesantren Persatuan Islam* as an educational institution that implements the concept of organic community-based education.

Unlike the traditional community-based education, which education policies, either in part or in whole, are the adoption and adaptation of government education policy, the organic community-based education tries to apply its education policies independently and autonomously, to escape from the bonds of government educational interest.



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